

The Westminster Senior-Intermediate Quarterly

January, February, March, 1919



A ROYAL EGYPTIAN CHARIOT OF THE EIGHTEENTH DYNASTY

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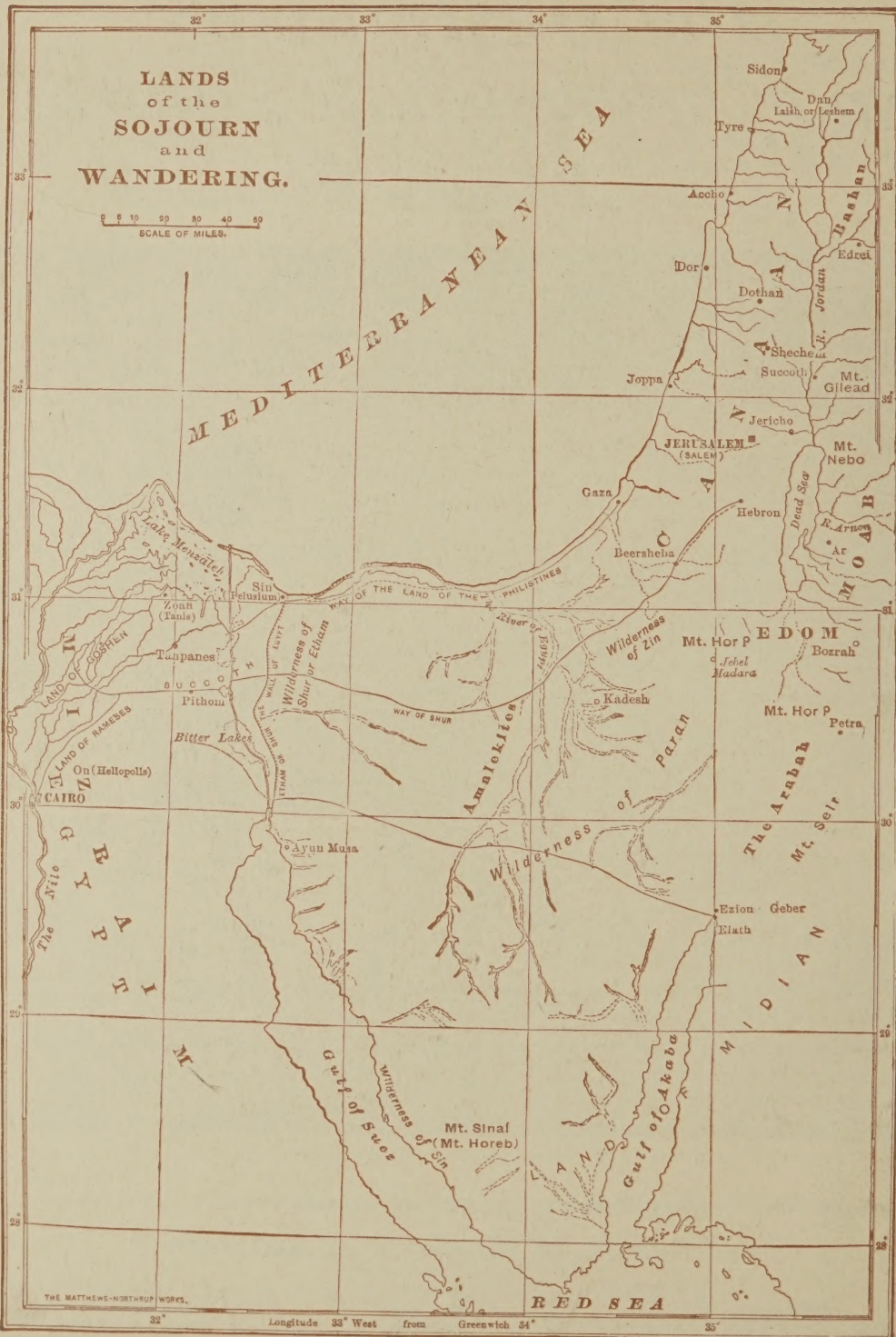
• *John T. Faris D.D. Editor* •

*The Presbyterian Board of Publication
and Sabbath School Work, Philadelphia.*

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No. 1

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DEAR FELLOW STUDENTS:

A whole nation is emigrating, and we are going with them. They are going overland from the wonderful valley of the Nile, where they and their forefathers have lived for hundreds of years, ever since old sheik Jacob settled there by invitation of his son, the grand vizier: they are going to their own country, the country which Jehovah promised to their great ancestor Abraham. They will cross the upper arm of the Red Sea at night, and march through a desert until they come into the grand mountains of God in the Sinaitic Peninsula.

There the emigrating hosts will have such an experience as never came to any other nation. They will enter into a solemn covenant or agreement with Jehovah. Jehovah will agree to make them his representatives before all the other nations of the world. And they will agree to keep Jehovah's holy Law, contained in the Ten Commandments.

From the mountains they will march through a very bitter wilderness, and encamp on the frontiers of their own country. But they will be forced to turn back from that beautiful country and spend many years in the wilderness. Again they will come to the frontiers of the Promised Land, and this time they will cross the river, establish a headquarters camp, seize a strategic city, defeat a coalition of kings in the south and another in the north, and the country will be theirs, as Jehovah promised.

We will not only go along with this nation on the march; we will see in every step of the way how the hand of Jehovah, their God and ours, was with them. We see how he preserved and trained one of the greatest men who ever lived to be their leader; how he delivered them from Egypt; how he guided them on the march; how he brought them safely across the Red Sea; how he fed them in the wilderness; taught them how to live and how to worship; punished them and loved them; how he gave them Canaan at last, under the leadership of Joshua, Moses' minister. We will learn many things about Jehovah's plans for a nation; what it is that makes a nation great and what it is that disgraces a nation and causes its downfall. There never was a time in the world's history when we needed to know more about these things. Let us study the lessons this quarter so that we can help to make our nation great.

Most sincerely,

PHARAOH OPPRESSES ISRAEL

The Golden Text—"He shall save the children of the needy, and shall break in pieces the oppressor."
—Ps. 72: 4.

TEXT OF LESSON, EX. 1:8-14; 2:1-3

For entire lesson, see Ex. 1:1-14; ch. 2.

COMMON VERSION

1:8 Now there arose up a new king over E'gypt, which knew not Jo'seph.

9 And he said unto his people, Behold, the people of the children of Is'ra-el are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pha'raoh treasure cities, Pi'thom and Ra-am'ses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Is'ra-el.

13 And the E-gyp'tians made the children of Is'ra-el to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

* * * * *

2:1 And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pha'raoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the He'brews' children.

7 Then said his sister to Pha'raoh's daughter, Shall I go and call to thee a nurse of the He'brew women, that she may nurse the child for thee?

8 And Pha'raoh's daughter said to her, Go. And the maid went and called the child's mother.

AMERICAN STANDARD BIBLE¹

1:8 Now there arose a new king over Egypt, who knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigor: 14 and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

* * * * *

2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. 4 And his sister stood afar off, to know what would be done to him. 5 And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. 6 And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother.

The Time—About 1300 B. C.

The Places—Egypt, Midian.

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DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|---------------------------|---------------------------------|-----------------|
| Monday, December 30..... | Pharaoh Oppresses Israel..... | Ex. 1 : 6-14. |
| Tuesday, December 31..... | The Baby Moses..... | Ex. 2 : 1-10. |
| Wednesday, January 1..... | Helping the Needy..... | Ps. 72 : 1-8. |
| Thursday, January 2..... | Sin's Cruel Bondage..... | Rom. 6 : 15-23. |
| Friday, January 3..... | Breaking Heavy Yokes..... | Isa. 58 : 5-12. |
| Saturday, January 4..... | Overthrowing the Oppressor..... | Psalms 2. |
| Sunday, January 5..... | The Great Liberator..... | John 8 : 31-39. |

THE SETTLEMENT IN EGYPT

An old sheik from the north moved down into Egypt with all his family and dependents and the flocks and herds in which his wealth consisted. He had migrated in famine time at the invitation of one of his younger sons who by the strange providence of God had become the highest official in Egypt under the crown, and at the invitation of the reigning Pharaoh himself. The old sheik had been very well received. He had been invited to settle in the so-called "land of Goshen," a rich district in the Nile delta with fine pasturage for his cattle. The sheik's name was Jacob. His grandfather was Abraham. Almighty God had singled out Abraham for a great destiny. He had promised Abraham that he should become the father of a great nation through which the knowledge of the living and true God should be given to all the nations of earth.

THE HOUSEHOLD OF JACOB BECOMES A NATION

With the deaths of the old sheik, Jacob, and of his powerful son, Joseph, the family passes out of history for more than three hundred years. In the meantime God had been working out the promise made to the founder of the family, Abraham—his descendants became a nation. When they emerge again into the light of history, they are still living in the land of Goshen. With that racial exclusiveness for which the Hebrew people have always been remarkable they had not lost their identity. They remained for the most part a people separate from the rest of the inhabitants of Egypt in blood, in manner of life, and in religion, though there was some admixture of Egyptian blood, some adaptation to the arts of Egyptian civilization, and some contamination with Egyptian religion. They worshipped the God of their fathers, Abraham, Isaac, and Jacob. But when history

opens on them again their condition had changed for the worse. A Pharaoh of a new dynasty, probably Ramses II, sits on the throne of Egypt, a Pharaoh who "knew not Joseph," and who had no feeling of special kindness for the foreigners who had so long been settled in his dominions.

PHARAOH'S OPPRESSIVE POLICY

Pharaoh regarded the presence of this large alien population as a menace to the security of his realm. They lived on the eastern border of Egypt, next to the narrow neck of land which joins Africa and Asia, that is, on the frontier from which invasion might be expected. He reasoned that in case of



HEAD OF COLOSSAL STATUE OF RAMSES II AT MEMPHIS

Ramses II is generally believed to have been the Pharaoh of the oppression.

such an invasion from the desert, these Hebrews might be expected to join forces with the raiders and overthrow the dynasty. He therefore decided on repressive measures.

The increase of this alien population must be stopped. Pharaoh attempted to stop it by taking the Hebrews from their healthful and easy life as free herdsmen and agriculturalists and putting them to hard labor under the government. Slavish labor under ruthless overseers and poor living conditions would accomplish his purpose, he thought. Great companies of the Hebrews were set to work building cities on the frontier, cities with royal granaries for the supply of caravans and armies. This work they did in slave gangs, hard-driven. They built two such cities, Raamses and Pithom. The site of Pithom has been excavated. There are large subterranean buildings in the city. Davis' Bible dictionary thus describes them: "The walls are nine feet thick, built of crude bricks joined by thin layers of mortar. A most interesting observation was made that some bricks had been manufactured with and some without straw. Ex. 5:10-12. The walls inclosed a number of rectangular chambers not communicating with each other, the only access to them being from above." The excavator believed that these chambers were used as storehouses and granaries. Other slave gangs were put to work digging and keeping in repair the ditches by which the waters of the Nile were led into the fields, and in all sorts of field work. But relentlessly and bitterly as these Hebrew slave gangs were driven under the overseers' lash, the increase of population was not stopped. "The more they afflicted them, the more they multiplied and the more they spread abroad." For the hand of the God of Abraham, of Isaac, and of Jacob was with this people.

Pharaoh was determined. The back of this Hebrew people must be broken. He would keep on driving them at slave labor. But he would do more. He issued an order which is scarcely surpassed in cruelty in the annals of the cruel East. He ordered that every Hebrew baby boy, as soon as it was born, should be snatched from its mother's arms and thrown into the Nile. But still the hand of the God of Abraham, of Isaac, and of Jacob was with this people. In spite of this murderous order a Hebrew boy was kept alive, and partly because of it he was brought up in surroundings where he received an invaluable training for his destiny, under God, as the deliverer of his people.

MOSES IS BORN

Among these Hebrew people there were a man and his wife who both belonged to the tribe of Levi. They had two children, an older daughter, Miriam, and a little son, three years old, whose name was Aaron. Aaron had been born before Pharaoh had decreed that the Hebrew men children should be drowned. One day another baby was

born. It was a little boy! You know what that meant!

You know how a mother feels about a little baby: and this was such a beautiful baby. His mother simply could not bear to think of her beautiful baby being drowned. So, no matter what Pharaoh and all the king's guards might do to her, she made up her mind to save her boy.

She gathered from the edge of the river some of the long, straight, three-cornered papyrus stalks, as big around as your finger, out of which the Egyptians made shoes and baskets and boats and paper. With these stalks she made a little chest which she cemented on the bottom and sides with bitumen to fasten the stalks together, and with pitch to make it water-tight. Then with many a prayer to God to keep her baby safe, she laid him in the little chest, closed it, slipped down to the riverside, and gently pushed the little chest among the flags. Then, leaving little Miriam to see what happened, she went back to the house.

Perhaps the mother knew that the spot in which she had left her baby was a favorite bathing spot of Pharaoh's daughter. Perhaps the God of Abraham, of Isaac, and of Jacob led Pharaoh's daughter there to bathe in the sacred Nile that day. We do not know. At any rate before very long Pharaoh's daughter, whose name may have been Thermuthis—a great Hebrew historian says it was Thermuthis—came walking along the river bank attended by the maidens of her court. She saw the little chest floating among the flags. She told one of her handmaidens to get it for her. The princess herself opened it, and the baby began to cry. "Why," the princess said, "it is a little Hebrew baby. It's mother is trying to save it, and it must be saved." Miriam had been coming closer and closer, and now she said, thinking as fast as she could, "Shall I get a Hebrew woman to nurse the baby for you?" And the Princess Thermuthis said, "Do." And Miriam brought the baby's own mother to nurse it for the princess. So the Hebrew mother nursed her own baby for the Egyptian princess, and when the baby had grown into boyhood, he was taken away to the princess' court to be brought up, and the princess called him Moses, which means "to draw out," because she had drawn him out of the water.

TO BE AN EGYPTIAN OR A HEBREW?

Under the patronage of a princess of the royal blood, with such natural powers and such an education as Moses had, a great career at court opened before him. All that was necessary was for Moses to forget that he was a Hebrew and cut himself off from that downtrodden people. But Moses could not forget that Hebrew blood ran in his veins, and that he belonged to the people of the God of Israel. The condition of his kinsfolk galled him; it made his heart sick to see them slaving under the overseers' lash; he was anxiously waiting for the chance and the day when he could rouse them and lead them against their oppressors.

But his own hot blood and his failure to take God into account spoiled the chance. One day when he was observing the conditions under which the Hebrews were working, he saw a sight that made his blood boil. He saw an Egyptian beating a Hebrew. He could contain himself no longer—but, looking this way and that to see whether he was observed, he killed the Egyptian and hid his body in the sand. No doubt he thought that the rescued Hebrew would tell others that their great brother at court was ready to intervene in their behalf and that they might look to him as their natural leader and deliverer. The next day he was sadly disillusioned. Going out again, he saw two Hebrews fighting each other. He came between them. Instead of welcoming him as their deliverer, one of them said: "Who made you a prince and a judge among us Hebrews? Perhaps you think you are going to kill me as you killed the Egyptian yesterday!" If his crime was out, and the Hebrews whom he wanted to help and save looked on him as a meddlesome outsider, there was nothing for him to do but to leave Egypt.

MOSES' FLIGHT TO MIDIAN

With a price on his head, in bitter disillusionment, Moses fled from Egypt. Gone were the prospects of a brilliant career at court, because he had championed the cause of his oppressed brethren; gone was the chance of helping them because they had rejected him. Sadly he wandered about in Midian until he came to a well. He did not much care what became of him or what he did. But he could not stand it to see some rough shepherds driving the sheep of some women away from the well. He stood up and kept the shepherds off and watered the sheep for the women. These women turned out to be the seven daughters of a priest of Midian, named Reuel. These nomad Midianites were descendants of Abraham, through Keturah. Gen. 25 : 2-4. They seem to have worshiped the God of Abraham, for this priest's name was Reuel, which means the "friend of God." Moses married one of Reuel's daughters, Zipporah. He called his first son Gershom, which probably means "banishment."

THE LESSON'S WORDS AND PHRASES

8. **Who knew not Joseph.** Knew nothing about Joseph or his services to the state, and who therefore cared nothing for the Hebrews.

9. **Children of Israel.** So called because of their descent from Jacob, who had been given the name Israel. Gen. 32 : 28.

10. **Let us deal wisely with them.** Take wise measures to reduce their power.

12. **They were grieved.** Literally, abhorred them. Ch. 2 : 1. **Of the house of Levi . . . a daughter of Levi.** Descendants of Levi.

2. **A goodly child.** A beautiful child.

3. **An ark of bulrushes.** A little chest of papyrus stalks. **Daubed it with slime and with pitch.** With bitumen or asphalt and pitch.

FOR INTERMEDIATE PUPILS

1. What Hebrew sheik moved into Egypt with all his family? Why? Where did they settle?

2. After about three hundred and fifty years what change came over the attitude of the Egyptian Government toward the Hebrews?

3. How did Pharaoh try to crush the Hebrews? Describe the city of Pithom.

4. How did Moses' mother try to save him at first?

5. Describe the little chest she made for him. Why did she put it among the flags at the edge of the river?

6. Why did Pharaoh's daughter take pity on the baby? How did it happen that he was returned to his own mother to nurse?

7. Why did Moses leave Egypt? Where did he go? How did he feel?

The Intermediate Catechism

Q. 1. What do we most need to know?

A. We most need to know what God would have us believe and do.

Q. 2. Where do we best learn what God would have us believe and do?

A. We best learn what God would have us believe and do in the Bible.

FOR SENIOR STUDENTS

1. What was the special mission of the Hebrew people in the world?

2. How did the large number of Hebrews and their position on the frontier cause concern to Pharaoh?

3. How did Pharaoh first try to stop the growth of the Hebrew people? Describe the nature of the public works and of the field labor to which he put them. Why did this oppression not succeed in its purpose?

4. How did God bring good out of the evil of Pharaoh's second edict?

5. Describe the education which Moses received at court.

6. What career opened before Moses and why did he not go on with it? Heb. 11 : 24-26.

7. How was Moses disillusioned in his hope of helping his people? What good and what bad qualities did Moses display in this connection?

8. Describe Moses' experiences in Midian.

The Shorter Catechism

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

MOSES THE LEADER OF ISRAEL

The Golden Text—"Moses verily was faithful in all his house."—Heb. 3 : 5.

TEXT OF LESSON, EX. 3 : 1-12

For entire lesson, see Ex. 3 : 1 to 4 : 17.

COMMON VERSION

1 Now Mo'ses kept the flock of Je'thro his father in law, the priest of Mid'i-an: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Ho'reb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Mo'ses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'ses, Mo'ses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of A'bra-ham, the God of I'saac, and the God of Ja'cob. And Mo'ses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in E'gypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the E-gyp'tians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Ca'naan-ites, and the Hit'tites, and the Am'-o-rites, and the Per'iz-zites, and the Hi'vites, and the Jeb'u-sites.

9 Now therefore, behold, the cry of the children of Is'ra-el is come unto me: and I have also seen the oppression wherewith the E-gyp'tians oppress them.

10 Come now therefore, and I will send thee unto Pha'raoh, that thou mayest bring forth my people the children of Is'ra-el out of E'gypt.

11 ¶ And Mo'ses said unto God, Who *am* I, that I should go unto Pha'raoh, and that I should bring forth the children of Is'ra-el out of E'gypt?

12 And he said, Certainly I will be with thee; and this *shall* be a token unto thee, that I have sent thee: When thou hast brought forth the people out of E'gypt, ye shall serve God upon this mountain.

AMERICAN STANDARD BIBLE¹

1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. 4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7 And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. 9 And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Additional Passages for Study: Ex. 12 : 37-42; Num. 12 : 3-8; Deut. 34 : 10-12; Acts 7 : 17-36.

The Time—About 1300 B. C.

The Place—Mount Horeb.

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DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|---------------------------|-----------------------------------|-------------------|
| Monday, January 6..... | Moses the Leader of Israel..... | Ex. 3 : 1-12. |
| Tuesday, January 7..... | The Choice of Moses..... | Heb. 11 : 23-29. |
| Wednesday, January 8..... | Moses Defends the Oppressed..... | Ex. 2 : 11-20. |
| Thursday, January 9..... | The Divine Presence Promised..... | Ex. 4 : 1-12. |
| Friday, January 10..... | Isaiah Called to Service..... | Isa. 6 : 1-8. |
| Saturday, January 11..... | "Lo, I Am with You"..... | Matt. 28 : 16-20. |
| Sunday, January 12..... | Strength for the Journey..... | Deut. 33 : 25-29. |

THE OPPRESSED PEOPLE

Year after year the merciless oppression continued. Ten years, twenty years, forty years, sixty years, eighty years, and still no relief. Was this cruel slave-driving to go on forever? The Pharaoh who began the oppression died. Perhaps his successor would be more lenient. But no, his successor kept on driving and driving! It was heart-breaking. The land of Goshen was a land of weary sighs. Had the God of their fathers, Abraham, Isaac, and Jacob forgotten them? Many of them had forgotten God, and now they were afraid that God had forgotten them. But they prayed to him with heavy hearts, and asked him to deliver them out of their bondage. And God heard.

GOD HAD NOT FORGOTTEN

God had not forgotten. The oppression had scarcely begun before God began to train a wonderful family of children to be the leaders of his free people. Was it not a wonderful family with three such children as Miriam, Aaron, and Moses in one household? The children of Israel had scarcely begun to sweat at bricklaying on the cities of Pithom and Raamses when God saved the life of Moses and took him into training. We have seen what training Moses had—how he was brought up at court, what a first-class education he had, how well fitted he was by natural ability and training to become a leader. We have seen, too, how he cast in his lot with his oppressed countrymen, and how he wished that he could do something to relieve them.

But we have seen, too, how self-willed and hot-tempered he was, how he struck without asking God, how he failed to trust God and blundered on into disaster. Do you remember how hopeless he felt when he wandered into the land of Midian, a fugitive from justice and a failure, and how he fell in with a priest of the country, and married one of his daughters, and called his first son, Gershom, which means "banishment"?

FURTHER TRAINING FOR MOSES

Year after year Moses lived the life of a shepherd in the Sinai peninsula. He had lived in the green valley of the Nile, in the splendor of a great court,

set among temples and pyramids. Now he was a wandering shepherd in the desolation of the desert, in the silence which broods over such wastes, much of the time alone with his sheep and his thoughts and his God. By and by he began to feel better about his failure. By and by he came to see that it was due to his lack of trust in the God of his fathers. By and by he began to feel that he never in all the world could do anything for himself or for his people, groaning and sighing in Egypt, unless God would do it through him. These years in the wilderness taught him what he had to learn, and what all of us have to learn if we are to serve God, that without God we cannot do anything.



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THE SPRING OF JETHRO

The Arabs say that Moses here tended the sheep of Jethro.

THE CALL OF MOSES

Then came an ever-memorable day in the life of Moses. He had led his flock across a stretch of desert into

the solemn grandeur of the Sinaitic range. Lofty mountain peaks in confused masses of red granite or dark green porphyry rose about him. They were intersected by the beds of winter torrents. Here and there were luxuriant patches of vegetation around perennial springs. Here as he pastured his flock in the solemn and awful silence, he saw a bush which probably was one of those "spiked, gnarled, thorny acacia trees which form so conspicuous a feature" in the valleys of the desert. Many and many an acacia tree had he seen. But he had never seen an acacia tree like this: it was flaming with fire, and yet it was not burned up. It was strange. He turned to see what it could mean. And then a strange and awful voice spoke to him out of the flaming bush, calling him by name, "Moses, Moses," and telling him to slip off his sandals, as all Orientals do on entering a temple or any other holy place, because the very desert ground on which he was standing was made holy by the presence of God. Yes, it was God. It was the God of Abraham, Isaac, and Jacob, the God of his fathers and the God of his oppressed kindred over in Egypt. And God wanted to teach Moses that the children of Israel, burning in the fiery furnace of affliction in Egypt, would not be consumed or destroyed because the God of their fathers was in the midst of them to deliver them, just as he was in the midst of the flaming acacia bush which was not consumed by the fire.

Then God told Moses what he would do. He had heard the cry of his oppressed children. He would deliver them from Egypt. He would bring them into the land of Canaan, a good and pleasant land, "a land flowing with milk and honey." "Come now," God said to Moses, "I will send you to Pharaoh to deliver my people." That was the call of Moses.

MOSES' RELUCTANCE

But what a change in Moses! Years before he had been quick and ready to undertake the deliverance of the children of Israel without the help of God. Now he was not ready to do it when God called him. Moses made four objections, each of which God answered. You may be sure that God has an answer for every objection that you can raise against his call to you to work for him.

First, Moses objected that he was not equal to the task. Ex. 3:11. "Who am I to go to Pharaoh and to deliver the children of Israel out of Egypt?" That was the right way for Moses to feel. No one can ever do anything for God until he feels like that. When we think of the great wrongs that there are in the world, and of all the sorrow and anguish that people suffer because of injustice and cruelty, if we have any hearts in us, we burn to help right those wrongs. But we must be careful that we do not burn as Moses did when he killed the Egyptian. We must learn with Moses that we cannot do anything of ourselves. We must learn to say to God, "I am not equal to the task." But God

said to Moses, "Certainly I will be with thee." That ought to have been enough for Moses. That ought to be enough for us. If God is with us we can do anything. But it was not enough for Moses.

So Moses raised another objection. He said that he would not know what to tell the people when they expressed doubts and fears about God's purposes. Ex. 3:13. Moses expressed this in the oriental way by saying that he would not know what to tell the people the name of God was. We have already seen that names were given in those days for a different reason than nowadays. For instance, Jacob was called "Jacob," which means "supplanter," at first because he was always trying to supplant Esau. Later he was called "Israel," which means "he striveth with God," because he strove with God on the banks of the Jabbok. So the "name" of a person expressed his character. So the "name" of God expresses his character. In answer to Moses' question, God explained to Moses what his name, "Jehovah," by which he had manifested himself to Abraham, Gen. 15:7, really meant. It was "I am that I am." These words express the unchanging nature and faithfulness of God. "Tell them," it meant, "that I am what I was to Abraham, and to Isaac, and to Jacob, and I will ever be the same." That answered Moses' second objection.

Third, Moses raised another objection. He said that the people would not believe that God really had appeared to him and sent him to deliver them. Ex. 4:1. God gave him three credentials. The first credential was his shepherd's staff, which turned into a serpent, and then back into a shepherd's staff again when he seized it at God's command. The serpent meant Egypt. Moses, the shepherd, would overcome all the might of Egypt. The second credential was his hand, which at God's command he thrust into the bosom of his dress. He drew it out covered with leprosy, but when he thrust the leprosy hand into his bosom again, he withdrew it sound and well. The leprosy hand represented the children of Israel whom God told Moses to carry in his bosom. Num. 11:12. As surely as the leprosy hand came out of the bosom of Moses' dress sound and well, so surely would God bring the children of Israel out of Egypt. The third credential was God's promise that the water of the Nile which Moses should pour on the ground would turn to blood. "The Nile was Egypt." All Egypt worshiped the Nile. But before the mighty power of God all the power of great Egypt would not avail. So Moses was furnished with his credentials.

Fourth, Moses raised another objection. Ex. 4:10. He said that he was not eloquent enough to arouse the people. God said that he made all men's mouths, and that he would go with Moses and teach him what to say. Still Moses hesitated. He said an awful thing to God, "Send anyone else you want to send on this mission." Then God was angry, as he had a right to be, and afterwards gracious as Moses had no right to expect him to be. And God said to Moses: "Aaron your brother is

even now coming from Egypt to meet you. He can speak well. He will speak to the people for you." The anger of God, whom Moses had so severely tried, and the grace of God, which Moses so little deserved, finally won him to that service of God which made him great.

THE LESSON'S WORDS AND PHRASES

1. **Jethro.** In Ex. 2 : 18 Jethro is called "Reuel," which was probably his personal name. Jethro means "his excellence," and was probably Reuel's honorary title as priest. **To the back of the wilderness.** To the other side of the wilderness. **Horeb.** The relation between Horeb and Sinai is obscure. Probably they are the same.

2. **The angel of Jehovah.** In v. 4 it is Jehovah himself.

5. **Put off thy shoes from off thy feet.** Orientals will not carry the possible defilement on their sandals into a holy place.

8. **Flowing with milk and honey.** "Milk and honey are the simplest and choicest productions of a land abounding in grass and flowers." **Canaanite** . . . **Jebusite.** Canaan was such a "good land" that it supported six nations.

11. **Who am I?** A rhetorical question equivalent to saying, "I am not the man to do it."

12. **Serve God upon this mountain.** Worship God there.

FOR INTERMEDIATE PUPILS

1. Describe the condition of the children of Israel. How long had they been in this condition?

2. How were the children of Israel disappointed when the Pharaoh who began the oppression died?

3. What did they do then that they ought to have done long before? Why hadn't they done it before?

4. Show that God had not forgotten them during all this time.

5. How did Moses' early training fit him to deliver the children of Israel? What did he lack?

6. How was the lack supplied?

6. What did the "burning bush" mean?

7. Was Moses right in saying that he was not equal to the task? What ought he to have said when God told him, "Certainly I will be with thee"?

The Intermediate Catechism

Q. 3. What is the Bible?

A. The Bible is the Word of God, a collection of books, written by men who were guided by God to teach us about himself and his will.

Q. 4. How is the Bible divided?

A. The Bible is divided into two parts: the Old Testament containing thirty-nine books and the New Testament containing twenty-seven books.

FOR SENIOR STUDENTS

1. How was Moses unfitted for leadership when he left Egypt?

2. What did he learn during the forty years in the land of Midian? How can we learn the same thing?

3. What did God intend to teach him by "the burning bush"?

4. When God said to Moses, "Certainly I will be with thee," why did Moses hesitate? Why do we hesitate? He says the same to us.

5. What objections did Moses raise, and how did God answer them? Do we ever raise similar objections? Are there any answers?

6. Was the anger of God against Moses justified? Is God justified in being angry with us when we say, "Let some one else do it"?

7. What wrongs need to be righted to-day? Who can lead in righting them?

The Shorter Catechism

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Lesson III (XVI)—THE PASSOVER

The Golden Text—"Even Christ our passover is sacrificed for us."—I Cor. 5 : 7.

TEXT OF LESSON, EX. 12:1-14

For entire lesson, see Ex. 11:1 to 12:36.

COMMON VERSION

1 And the LORD spake unto Mo'ses and Aa'ron in the land of E'gypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Is'ra-el, saying, In the tenth *day* of this month they shall

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1 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a

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take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Is'ra-el shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it un'il the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of E'gypt this night, and will smite all the firstborn in the land of E'gypt, both man and beast; and against all the gods of E'gypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of E'gypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

lamb, according to their fathers' houses, a lamb for a household: 4 and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: 6 and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. 7 And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover. 12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. 14 And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever.

The Time—About 1300 B. C.

The Place—Egypt.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|----------------------------|-------------------------------|----------------------|
| Monday, January 13..... | The Passover | Ex. 12: 1-14. |
| Tuesday, January 14..... | "What Mean Ye?" | Ex. 12: 21-28. |
| Wednesday, January 15..... | The Lamb Without Blemish..... | I Peter 1: 13-23. |
| Thursday, January 16..... | The Cup of Salvation..... | Ps. 116: 1-13. |
| Friday, January 17..... | A Great Passover..... | II Chron. 30: 13-22. |
| Saturday, January 18..... | Lest We Forget..... | Deut. 8: 11-20. |
| Sunday, January 19..... | Do This in Remembrance..... | Matt. 26: 20-29. |

REBELLION AGAINST GOD

Can there be anything more foolish and awful than rebellion against the living and true God? We are utterly dependent on God. He made the world in which we live and the starry heavens above us.

Everything continues moment by moment as it is, because he made it so, and because moment by moment he keeps it so. He made us. He made the bodies in which we live, and moment by moment he keeps the breath of life in them. He made our

spirits "in his own image." Every thought in our minds, every feeling in our hearts, every purpose of our wills, is a sign to us that God made us and keeps us. Every single sin and all sin together is foolish and awful rebellion against the living and true God.

There was a Pharaoh of the great land of Egypt—perhaps Menepthah II was his name—who rebelled against the living and true God in the most wicked and stubborn way. Moses and Aaron stood before him, and said to him, "Thus saith Jehovah, the God of Israel, Let my people go." Ex. 5:1. And Pharaoh said this foolish and awful thing: "Why should I listen to Jehovah? I will not let Israel go. And just to show my contempt for this Jehovah I will oppress the children of Israel all the more."

Then there followed a terrible struggle between God and the stubborn, hard, and wicked Pharaoh. You may read about that struggle in Exodus, Chs. 6 to 11. Not all the punishments and warnings of God broke the hard heart of Pharaoh, nor inclined his wicked will to do the simple justice to the children of Israel which God demanded. What a lesson in the stubbornness and rebellion of our own hearts!

THE BIRTH OF A NATION

Terrible things had been happening, things which had drawn the children of Israel closer and closer together. They had been neglecting their God and forgetting him. Then, in the anguish of their oppression, they had cried to him. Now their God, the God of their fathers, was working and fighting for the people of Israel.

The awful struggle was mounting to its climax. One more "stroke" and the rebellious will of Pharaoh and the Egyptian people would be broken. The first-born of every living thing in rebellious Egypt was to die in the night, from the first-born of Pharaoh on the throne to the first-born of the cattle in the stall. Who had given life to every living thing in Egypt from the throne to the cattle stall? The living and true God, against whom Pharaoh and the people of Egypt had rebelled, and kept on rebelling, whom they were defying and denying, in spite of repeated punishments and warnings. Surely "it is a fearful thing to fall into the hands of the living God"; to rebel against him in our hard hearts, and defy him, and deny him!

But why should the children of Israel escape the death that was to be abroad in Egypt on that fatal night? They, too, had rebelled against God in forgetting him and neglecting to do his will. Why should they not suffer with the rebellious Egypt-

tians? Because God wanted to teach them, and through them to teach us, the great lesson of his grace—of the free and unmerited favor he will show to all who repent.

God told them that the night in which he would deliver them from their sins and from the bondage of Egypt should mark the real beginning of their history as a nation. Ex. 12:2. On the fifteenth day of that month, he would deliver them. That was to be a never-to-be-forgotten day in their history. V. 14. For generation to generation that day was to be kept holy to their God. Vs. 24, 25. That night they were to eat the feast of the passover, and that feast was to be a perpetual feast of remembrance. The passover feast is celebrated to



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THE HAND OF MIGHT ON JERUSALEM HOUSES

The hand on the door shown in the illustration is not the mark made by the hyssop but it is a sign stamped in blood or carved or painted on the lintel of doorways and found at all times in Jerusalem and various parts of Palestine. It is a symbol of divine protective power and is called the "hand of might," or the "protecting hand of Jehovah."

this day by the blood descendants of those ancient Hebrews. And Christians keep it still when they celebrate the Lord's Supper: "Even Christ our passover is sacrificed for us." I Cor. 5:7. That passover feast was the birth of the Hebrew nation.

THE PASSOVER

Exodus 12:23 explains why the feast was called the feast of the passover. It was because Jehovah "passed over" the houses of the children of Israel, on which the blood of the sacrificial lambs was sprinkled, that night when the first-born of rebellious Egypt died. The children of Israel did not deserve to be passed over; they deserved to die in

Egypt for their sins. But God passed over them, in view of the blood of the sacrificed lambs.

THE PASSOVER AND THE LORD'S SUPPER

Now let us study the most important verses in the lesson text, and refer to Matt. 26 : 17-29, so that we can see what the passover meant to the children of Israel on the night of their redemption, and what the Lord's Supper means to Christians redeemed by Christ.

V. 1. The first passover was appointed by God himself. The first Lord's Supper was instituted by our Lord Jesus himself, while he was eating the passover with his disciples. Matt. 26 : 17, 19, 26.

V. 2. The month in which the passover was first celebrated was thereafter to be the first month of the year in the Hebrew calendar. It marked a new beginning. So the first time we take the Lord's Supper marks a new beginning in our spiritual history.

V. 3. The children of Israel were to prepare for the passover by selecting a lamb for each household four days in advance of the feast. Compare Matt. 26 : 17, 18. So Christians prepare for taking the Lord's Supper by prayer, meditation, self-examination, "preparatory services," and the like.

V. 4. "Each lamb should be just sufficient for the sacrificial meal of a company, so that if a family were too small, it should join with another." So a whole Christian family, a church, celebrates the Lord's Supper together.

V. 5. The lamb was to be without blemish. The sacrifice for sin must be itself blameless. There is no mention of the sacrificial lamb at the passover in connection with which our Lord instituted the Lord's Supper because our Lord himself was the "lamb without blemish and without spot." I Peter 1 : 18, 19. They were saved by the blood of lambs; we are saved by "precious blood . . . even the blood of Christ," of which the broken bread representing his broken body and the cup representing his blood shed for the remission of sins speak to us. Matt. 26 : 28.

V. 7. They were to sprinkle the blood on the doorposts and lintels of their houses with a bunch of hyssop. V. 22. This little flowering plant was thought to have cleansing properties, and so it represented cleansing. Compare Ps. 51 : 7. The blood was sprinkled on the houses as an open sign that the family in the house desired to take advantage of the grace of God and to be numbered with his saved people. Ex. 12 : 13. Our taking the Lord's Supper means the same thing.

Vs. 8, 9. The lamb was to be roasted with fire. No water was to be allowed to mingle with it, and none of it was to be allowed to pass into the water. The lamb, whole and alone, was to be eaten. So our hope and trust is in Christ and Christ alone. "Other refuge have I none." Unleavened bread was also to be eaten. It was the emblem of purity and sincerity—it was bread without the foreign element of leaven in it. Compare Lev. 2 : 11; I Cor.

5 : 7, 8. So we are to eat the Lord's Supper with pure and sincere hearts. Bitter herbs were also to be eaten. They represented the bitterness of bondage in Egypt. So, when we take the Lord's Supper, we are to remember the bitterness of our own sins, and to thank God for freedom from bondage to them.

V. 11. The children of Israel were to eat the passover with every sign of their faith in the deliverance which God promised. They were to have their flowing robes girded tightly around them, ready for traveling. They were to have their marching shoes on their feet. They were to have their walking staves in their hands. They were to eat in haste, ready to march out of Egypt when their deliverance should be wrought. So we are to eat the Lord's Supper in faith, with every sign that we know that God will deliver us from sin—with joy and thankfulness, and with our loins girded, and our walking shoes on, and our staves in our hands, all ready to serve him when the feast is over.

V. 14. The passover was to be a perpetual memorial of the redemption of the children of Israel. So the Lord's Supper is to be a perpetual memorial of our redemption through the blood of Christ until he comes again. Compare I Cor. 11 : 26.

THE LESSON'S WORDS AND PHRASES

Most of these are explained above.

5. **Or from the goats.** A kid could be sacrificed instead of a lamb.

6. **At even.** The Hebrews reckoned the day from sunset one day to sunset the next, not from midnight to midnight as we do.

7. **Lintel.** The transverse piece of wood constituting the upper part of the doorway.

10. **And ye shall let nothing of it remain.** It was considered holy, and could not be put to common uses.

FOR INTERMEDIATE PUPILS

1. Why is it a foolish and awful thing to rebel against God? How did Pharaoh rebel against God, and how do we rebel against him every day?

2. What was the meaning of the feast of the passover?

3. What preparations were to be made for the feast?

4. What was to be done with the blood of the lambs? Why?

5. Why were unleavened bread and bitter herbs to be eaten?

6. Why were they to eat the passover "in haste"?

7. Why is Christ called "our passover"?

The Intermediate Catechism

Q. 5. What does the Bible teach about God?

A. The Bible teaches that God is our heavenly Father who made all things and rules over all in wisdom and righteousness and love.

FOR SENIOR STUDENTS

1. How does Pharaoh's attitude toward God illustrate every sin and all sin?

2. Why did God "pass over" the houses of the children of Israel and not over the houses of the people of Egypt?

3. How does God show us the same "grace" which he showed to the children of Israel?

4. What can we learn from the blood on the doorposts and lintels about the necessity of confessing Christ?

5. What do we mean when we call Christ "the Lamb of God"?

6. In what ways is the Lord's Supper like the passover?

7. Why were the children of Israel commanded to repeat the passover? Why do we celebrate the Lord's Supper again and again?

The Shorter Catechism

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Lesson IV (XVII)—ISRAEL CROSSING THE RED SEA

The Golden Text—"The Lord saved Israel that day out of the hand of the Egyptians."—Ex. 14 : 30.

TEXT OF LESSON, EX. 14 : 21 to 15 : 2

For entire lesson, see Ex. 14 : 1 to 15 : 21.

COMMON VERSION

14 : 21 And Mo'ses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Is'ra-el went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the E-gyp'tians pursued, and went in after them to the midst of the sea, *even* all Pha'raoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the E-gyp'tians through the pillar of fire and of the cloud, and troubled the host of the E-gyp'tians,

25 And took off their chariot wheels, that they drave them heavily: so that the E-gyp'tians said, Let us flee from the face of Is'ra-el; for the LORD fighteth for them against the E-gyp'tians.

26 ¶ And the LORD said unto Mo'ses, Stretch out thine hand over the sea, that the waters may come again upon the E-gyp'tians, upon their chariots, and upon their horsemen.

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the E-gyp'tians fled against it; and the LORD overthrew the E-gyp'tians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pha'raoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Is'ra-el walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

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14 : 21 And Moses stretched out his hand over the sea; and Jehovah caused the sea to go *back* by a strong east wind all the night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25 And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

26 And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus Jehovah saved Israel that day out of the hand of the Egyptians;

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30 Thus the LORD saved Is-ra-el that day out of the hand of the E-gyp'tians; and Is-ra-el saw the E-gyp'tians dead upon the sea shore.

31 And Is-ra-el saw that great work which the LORD did upon the E-gyp'tians: and the people feared the LORD, and believed the LORD, and his servant Mo'ses.

* * * * *

15:1 Then sang Mo'ses and the children of Is-ra-el this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Additional Passages for Study: Deut. 4 : 32-40; Ps. 78 : 1-14; 106 : 7-12; Heb. 11 : 29.

The Time—About 1300 B. C.

The Place—Near the modern Suez.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|----------------------------|-------------------------------------|------------------|
| Monday, January 20..... | Pharaoh Pursuing Israel..... | Ex. 14 : 1-9. |
| Tuesday, January 21..... | Israel Troubled by His Coming..... | Ex. 14 : 10-20. |
| Wednesday, January 22..... | Israel Crossing the Red Sea..... | Ex. 14 : 21-31. |
| Thursday, January 23..... | A Song of Deliverance..... | Ex. 15 : 1-13. |
| Friday, January 24..... | This Deliverance Commemorated..... | Ps. 106 : 1-12. |
| Saturday, January 25..... | God's Mighty Hand..... | Deut. 4 : 32-40. |
| Sunday, January 26..... | The Song of Moses and the Lamb..... | Rev. ch. 15. |

DELIVERANCE AT LAST

Dreadful midnight is past. Out of their houses, whose blood-stained doorposts and lintels have protected them, by the grace of God, from the death abroad in rebellious Egypt, stream the redeemed children of Israel. The stricken Egyptians load them with presents, crying, "Take this, and this, and this, and begone, for we are all dead men." They had eaten the passover, girded, shod, and with their staves in the hands. Now they burden their asses with household stuff and the Egyptian presents; they bind their kneading troughs in the bundles of clothes which they swing to their backs; they gather their flocks and herds, and six hundred thousand of them besides women and children (about two million in all) crowd all the roads of the land of Goshen on the way to the rendezvous at Succoth. Succoth is probably only a Hebrew way of saying the Egyptian Thuku, the name of the secular city surrounding the sacred Pithom. If this is so, the redeemed Israelites, on their way to freedom, gathered in the suburbs of a city which they had built under Egyptian slave-drivers. Ex. 1 : 11. They were redeemed by the grace of God. At the rendezvous they acknowledged the grace of God in sparing their first-born by consecrating the first-born of every family to God. Out of that consecration, grew afterwards the consecration of the tribe of Levi to the service of God in the tabernacle and the Temple. Ex. 13 : 11-16; Num. 3 : 11-13.

GOD LEADS THEM

They were gathered at Succoth. They were on their way to Canaan. Look now at the map. Which way should they go? The great highway, called "way of the land of the Philistines," led directly along the southern shore of the Mediterranean into Canaan, where the warlike Philistines were powerful. God did not lead them that way. They were just a great horde of oppressed men, women, and children, only last night delivered from heartbreaking years of slavery. They were a baby nation. They had some organization but as yet little national spirit. God was leading them, and he would not put them to the hard test of the Philistines so soon. So the immense caravan turned east toward the desert. In their first march they came to Etham, which probably means "boundary." Now they were at the frontiers; now they faced the desert.

But was God really leading them? Yes, Jehovah delivered them out of Egypt and Jehovah was leading them! Later generations never forgot the glorious way in which Jehovah made his leadership so plain that their forefathers could see it. We are told that sometimes when caravans or armies moved across desert wastes in the East, "small iron vessels or grates, with wood fires burning in them [were] fastened at the end of long poles, and carried as a guide in front, by which the direction of the road was indicated in the daytime by the smoke,

and at night by the light of the fire." But no such brazier went before this great caravan of the covenant people. Their God, Jehovah, who had appeared to Moses in the burning bush, went visibly before them in a pillar of fire by night, and in a pillar of cloud enwrapping the fire by day. By day and by night the pillar of cloud and of fire led them. Be sure to read Ex. 19: 16, 18; 24: 16, 17; 33: 9-11; 40: 34, 35, and see how the glory of Jehovah afterwards appeared to them.

This visible leadership of Jehovah was all the more necessary since now the children of Israel received strange orders, orders which they did not understand and which Pharaoh did not understand. They were told to turn southward along the Bitter Lakes, and encamp before Pi-hahiroth, between Migdol and the sea. Pi-hahiroth was an important Egyptian city. Migdol means "tower" and was probably a watch-and-signal tower along the frontier. They were to encamp in the vicinity of this Egyptian city, between an Egyptian signal tower and the sea! When the huge, unwieldy caravan reached the camping place, they found themselves in a perilous position. In front of them, to the east, was the upper end of that long arm of the Red Sea which we call the Gulf of Suez, and they were probably nearly opposite what is now the town of Suez at the lower end of the Suez Canal; to the west and south were impassable mountains; and behind them was Egypt! What could God mean by leading them to such a place? When the news came back to Pharaoh—perhaps sent back from this very Migdol—Pharaoh thought "They are entangled in the land, the wilderness hath shut them in"; he thought that his escaping slaves had wandered aimlessly into a trap, and now he had them again. Pharaoh thought that Jehovah had failed them at last. Jehovah had delivered them once "with a high hand," but Jehovah could not save them now. So the royal guards were called out; the war chariots, six hundred of them, and the cavalry; the hastily summoned might of the great land of Egypt! Swiftly the flying corps was mobilized, and the war horses were hard driven and ridden to the northern mouth of the trap!

GOD DELIVERS THEM AGAIN

What a panic among the defenseless fugitives now! Forgotten were the mighty "strokes" by which Jehovah had delivered them from Egypt! Forgotten was the grace of Jehovah which spared

their first-born! Forgotten were the pillar of cloud and of fire, Jehovah's visible and glorious presence, which had led them there! Forgotten everything except the sea to the east, the mountains to the south, the mountains to the west, and the glittering army of Egypt to the north! Read their despairing cries to Moses in Ex. 14: 11, 12—far better, they thought, to be slaves in Egypt forever than to die like rats in this trap! There was no way out; no way out, north, south, east, or west; no way out but Jehovah's way out; and that was what they were to learn—it was Jehovah and Jehovah alone who had delivered them! No one but Moses believed that Jehovah had a way out! But how great does Moses seem as he cries to the panic-stricken mob, "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day."



From Abu Sembel

Prisse d'Arennes

RAMSES II IN HIS CHARIOT

Be sure to learn by heart all that Moses said. Vs. 13, 14.

Night was falling on the children of Israel in this desperate plight. Surely the Egyptian angel of death would do deadlier work among them that night than Jehovah's angel of death had done among the Egyptians on passover night! But, what was this? The pillar of cloud and of fire moved from in front of their camp and stood between them and the Egyptians. Could that mean that Jehovah would really save them after all? How was it possible? But the Egyptians were in no hurry—their feeble quarry was safe, and besides the weather was so cloudy and heavy that they could no longer see the Israelite encampment, and there was a rising east wind!

Under the shelter of the cloudy pillar, Moses stretched out his rod over the waters of the Red Sea. The east wind blew in such fury as was never known before. As Moses afterwards said, it was the blast of the nostrils of God. Ex. 15: 8. A furious east wind has been again and again observed in these regions since then. Indeed, Major-General Tulloch reports that he himself observed, how "under a strong east wind the waters of Lake Menzaleh at the entrance to the Suez Canal receded for a distance of seven miles." But there never was an east wind so furious across the Red Sea as this east wind which piled the waters up to the right and the left and made a wide pathway across the sea bottom for God's people! As Dr. Marcus Dods writes: "History has no scene more picturesque than this wild night march, in the roar of tempest, amid the flying foam which 'baptized' them unto Moses, I Cor. 10: 2, while the glimmering waters stood up like a rampart to protect their flanks; the full moon of passover above them, shown and hidden as the swift clouds raced before the storm, while high and steadfast overhead, unshaken by the fiercest blast, illumined by a mysterious splendor, 'stood' the vast cloud which veiled like a curtain their whole host from the pursuer." So Jehovah was their salvation as they passed, men, women, and children and all their flocks and herds, over the dry bed of the Red Sea, out of the hopeless trap!

GOD PUNISHES THE EGYPTIANS

If it was a fearful thing to rebel against God, to say to God, "I will not let Israel go," who can say how fearful a thing it is to keep on rebelling against God; to persist in stony wickedness against the will of God when that will has been as plainly shown as God's will had been to Pharaoh and the Egyptians? But neither the plagues, God's "strokes," nor the death of the first-born, nor the protecting cloudy pillar had taught Pharaoh and his hosts that "fear of Jehovah," which is "the beginning of wisdom." Toward morning, at Pharaoh's command, the war chariots and the cavalry were on the move to fall on the rear guard of the children of Israel yet in the crossing. But in that "morning watch," while the Egyptian hosts were riding over the sea bottom, the fire of Jehovah's presence burst suddenly upon them through the pillar of cloud. The awful sight threw them into confusion and panic. As Dr. Edersheim says: "The wheels of their chariots became clogged, the sand beneath them seemed to soften under the fiery glow, and they drove heavily. With that light from the fiery cloud, the conviction flashed upon them that it was Jehovah who fought for Israel and against them." They turned to flee. But it was too late; they had too long resisted, defied, and denied the living God. At God's command Moses again stretched his rod over the waters. As the sun rose in its morning splendor, the wind veered, the ramparts of waters fell and rushed together, overwhelming in awful

confusion Pharaoh, Egyptian captains and chariots, horses, charioteers and cavalymen. And God's sun looked down on his covenant people safe on the farther bank of the Red Sea, and on the bodies of their oppressors, the Egyptian defiers of the living God, gently washed upon its shores!

THE SONG OF MOSES

What a God was their Jehovah! What a promise-keeping, what a wonder-working, never-failing God! Not twelve hours before they had been terror-stricken, hopeless, unbelieving fugitives, doomed between the sea, the mountains, and the Egyptians. And now! And now when they "saw the great work which Jehovah did upon the Egyptians," they "feared Jehovah: and they believed in Jehovah, and in his servant Moses." And Moses, who in that awful hour had stood alone with his "Fear ye not, stand still, and see the salvation of Jehovah," Moses had seen the salvation of Jehovah, and he could no longer contain himself in the glorious triumph of his faith in Jehovah's power! Moses burst into an immortal song! We have it in the fifteenth chapter. It is an immortal song in praise and adoration of Jehovah. It is composed of three gradually increasing strophes, each of which commences with the praise of Jehovah, and ends with a description of the overthrow of the Egyptian hosts. Vs. 2-5, 6-10, 11-18. The third strophe, vs. 11-18, looks forward with adoring confidence to the future, and shows the enemies yet to be conquered before Canaan is won—the Philistines, "the chiefs of Edom . . . the mighty men of Moab, . . . all the inhabitants of Canaan"—as trembling before the power of Jehovah who has redeemed Israel. "Jehovah shall reign for ever and ever." So, led by Miriam and the dancing women, the children of Israel sang the song of Moses to Jehovah who had triumphed gloriously!

THE LESSON'S WORDS AND PHRASES

25. Took off their chariot wheels. Perhaps this should be read "bound their wheels," and so made them drive heavily. This may have been due to their sinking in the sand.

27. Returned to its strength. Or, to its wonted flow. **Fled against it.** The wind began to blow from the west, and the Egyptians tried to flee against the sea driven by the wind.

FOR INTERMEDIATE PUPILS

1. What preparations did the children of Israel make for their flight from Egypt?
2. How would they feel when they looked at the marks on their doorposts and lintels?
3. What went before the caravan from Etham?
4. How does God guide us?
5. Why were the children of Israel panic-stricken when they camped by the Red Sea?
6. How did God deliver them? How does God deliver us?

7. Why did the children of Israel sing? Why should we sing?

The Intermediate Catechism

Q. 6. Is there more than one God?

A. There is only one God, the living and true God; yet in three persons, the Father, the Son, and the Holy Spirit.

FOR SENIOR STUDENTS

1. Show from what happened at Succoth that consecration always follows redemption.

2. Why did God not lead the children of Israel by "the way of the land of the Philistines"?

3. Does God deal with us in the same way?

4. How was the faith of the children of Israel tried? Who stood the test?

5. What is a temptation? How are we delivered from temptations?

6. Why were Pharaoh and his hosts overwhelmed in the Red Sea?

7. What is the theme of the song of Moses? What will be the theme of the song of the redeemed in heaven? Rev. 15 : 3.

The Shorter Catechism

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Lesson V (XVIII)—THE GIVING OF THE MANNA

The Golden Text—"Give us this day our daily bread."—Matt. 6 : 11.

TEXT OF LESSON, EX. 16 : 11-18, 31-35

For entire lesson, see Ex., ch. 16.

COMMON VERSION

11 ¶ And the LORD spake unto Mo'ses, saying,

12 I have heard the murmurings of the children of Is'ra-el: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Is'ra-el saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Mo'ses said unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Is'ra-el did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered *every* man according to his eating.

* * * * *

31 And the house of Is'ra-el called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

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11 And Jehovah spake unto Moses, saying, 12 I have heard the murmurings of the children of Is'ra-el: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13 And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. 15 And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. 16 This is the thing which Jehovah hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. 17 And the children of Israel did so, and gathered some more, some less. 18 And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

* * * * *

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers *made* with honey. 32 And Moses said, This is the thing

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32 ¶ And Mo'ses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of E'gypt.

33 And Mo'ses said unto Aa'ron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Mo'ses, so Aa'ron laid it up before the Testimony, to be kept.

35 And the children of Is'ra-el did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Ca'naan.

which Jehovah hath commanded. Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept throughout your generations. 34 As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35 And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

Additional Passages for Study: Ps. 65 : 9-13; 104 : 10-15; Matt. 6 : 24-34; Acts 14 : 17.

The Time—A month after leaving Egypt.

The Place—The Wilderness of Sin.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|----------------------------|------------------------------|------------------|
| Monday, January 27..... | The Giving of the Manna..... | Ex. 16 : 11-20. |
| Tuesday, January 28..... | To Be Gathered Early..... | Ex. 16 : 21-30. |
| Wednesday, January 29..... | The Pot of Manna..... | Ex. 16 : 31-36. |
| Thursday, January 30..... | Our Daily Bread..... | Matt. 6 : 25-34. |
| Friday, January 31..... | A Multitude Fed..... | John 6 : 1-14. |
| Saturday, February 1..... | The Bread of Life..... | John 6 : 27-35. |
| Sunday, February 2..... | Living Bread..... | John 6 : 48-58. |

THE WILDERNESS OF SHUR, MARAH, ELIM

With the immortal song of Moses on their lips, the children of Israel turned toward the wilderness. Dr. Edersheim says: "And now, as they turned toward the wilderness, there seemed to stand before them . . . east and north, a low range of bare limestone hills, that bounded the prospect, rising like a wall. Accordingly they called this the wilderness of Shur, or of 'the wall' . . . Under the shadow of that mass of rocky peaks, along the dry torrent beds which intersect them, through the unbroken stillness of that scenery, of which grandeur and desolateness are the characteristics, led their way. A befitting road to such a sanctuary as Sinai! But what a contrast in all around to the Egypt they had left behind only a few hours!"

They went a three-days' march in the wilderness without finding any water. The supplies in their waterskins were almost gone. But here at last was water! What a crushing disappointment to find the water unfit for use! It was bitter and unwholesome! They called the place "Marah," which means "bitterness." But God sweetened the water for them. Ex. 15 : 25.

From Marah to Elim! From the bitter-sweet waters in the wilderness to the lovely oasis of Elim. In that lovely oasis, with its perennial twelve springs, its seventy palm trees, its tamarisks and acacias, its rich pasturage—a miniature garden of Eden set in the desert—the weary caravan rested for about a month.

THE WILDERNESS OF SIN

But now they must be on the march again. They turn into "a dreary, desolate tract." Now the pro-

visions which they had brought from Egypt began to fail! Now was the test of their faith in their God who had redeemed them, rescued them gloriously and "with a high hand" from the raging troops of Egypt, gone on before them in the pillar of cloud and fire, sweetened the waters of Marah for them, and comforted them in the paradise of Elim. Where was their faith in such a God? Miserably gone! What a thankless, faithless, wicked complaint they made to Moses and Aaron—"It would have been better if Jehovah had killed us all in Egypt on passover night when our stomachs were full than to have brought us into this wilderness to die of starvation"! Ch. 16 : 3.

THE PILLAR OF CLOUD SHINES

What would Jehovah do with a thankless, faithless, wicked people like this? It was well for the children of Israel, as it is for us, that Jehovah is "unwearied in forgiveness"! Jehovah had not dealt with the children of Israel after their sins before: he did not deal with them after their sins, but after his own grace, then!

While the murmurings were yet on their lips, they saw "the glory of Jehovah." Even while Aaron was telling them what Jehovah would do for them that evening and the next morning, they looked toward the wilderness and they saw their daytime cloud begin to glow and shine with the inner and hidden fire of Jehovah's presence, as it had glowed and shone and burned above them at the passage of the Red Sea! Jehovah would provide for them! Jehovah would give them their "daily bread"!

FLESH IN THE EVENING

That evening an immense flock of migratory quail, the smallest species of the partridge family, plump, brown birds, "with buffy streaks above and buff below" literally "covered the camp." Of the habits of this kind of quail, Tristram says, "At all times its flight is very low, just skimming the surface of the ground. . . . It migrates in vast flocks, and regularly crosses the Arabian desert, flying for the most part at night; and when the birds settle they are so utterly exhausted that they may be captured in any numbers by hand. . . . The period when they were brought to the camp of Israel was in spring, when on their northward migration from Africa." In the evening Jehovah directed an immense flight of quail to the thankless, faithless, murmuring, hungry camp of the Israelites!

THE "BREAD OF HEAVEN" IN THE MORNING

In the morning, as the sun came up, the white vapor of the dew rose from the desert waste and disclosed a curious sight. The "face of the wilderness" was covered "with a small round thing, small as the hoar-frost on the ground"; it was white like coriander seed—"small, grayish-white round seeds, of a pleasant spicy flavor," which grow wild in Egypt and Palestine—and when you tasted the white flakes they were like honey wafers! What could it be? The people of the great caravan asked one another that question over and over in the surprise of that morning—What is it? Now in the Hebrew language this question runs thus, "*Man hu*," from which this "bread of heaven" gets its name, "manna." This was the bread which Jehovah had promised them! And that bread never failed them "until they came unto the borders of the land of Canaan," where there was food enough and to spare. They were hungry, and Jehovah fed them.

NATURAL MANNA

There are various plants which exude a manna-like substance. One of them, a variety of the tamarisk, grows in the Sinai peninsula. Of the natural manna Dr. John D. Davis says: "The exudation is dirty yellow in color, but white when it falls on stones. It melts in the heat of the sun. It is produced during a period of from six to ten weeks, the height of the season being June. . . . The Arabs use plant manna of different kinds as butter and honey. But the present yield of the entire peninsula is less than half a ton in the best years. It is never made into bread." And it can be eaten only in very limited quantities.

THE LESSONS OF THE MANNA

A great lesson of the manna was taught by our Lord when he said, "Be not therefore anxious, say-

ing, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." Matt. 6: 31, 32. The Jehovah of the children of Israel, our heavenly Father, does and will feed us!

Our Lord taught another great lesson of the manna when in his temptation he quoted from Deut. 8: 3 (Matt. 4: 4), where Jehovah reminds the children of Israel how he "fed thee with manna . . . that he might make thee known that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah." Our heavenly Father, who satisfies the hunger of our bodies, satisfies the hunger of our souls, too! And



THE WILDERNESS OF SIN

our heavenly Father satisfies the hunger of our souls with "the true bread out of heaven," which bread is Christ our Lord. Read John 6: 31-35.

There are other lessons to be drawn and learned from the directions given to the children of Israel about the manna, lessons which apply both to "our daily bread" and to our "true bread out of heaven."

First, "Gather ye of it." Ex. 16: 16. Jehovah fed the children of Israel with bread from heaven, but they had to gather it, and grind it, and bake it. Our heavenly Father feeds us, but we have to work for our living. Our heavenly Father feeds the birds, although they do not sow, or reap, or gather into barns: will he not much more feed us who do sow, and reap, and gather into barns, trusting in him? (Compare Matt. 6: 26.) Neither can our souls eat and be nourished by Christ, "the true bread out of heaven," unless we every day work with him against the evil in our own hearts and in the world.

Second, "Gather a day's portion every day." Ex. 16 : 4. Enough food for each day was provided for that day. The children of Israel were not to hoard up the manna from day to day. V. 19. Some of them had so little faith that they tried it, but the next morning they found that the hoarded manna "bred worms, and became foul." We are not to hoard or set our hearts on food, or money, or any such earthly blessings. Read what our Lord said, about hoarding. Matt. 6 : 19-21. It is a law of the spiritual world, just it was a law of the manna, that to-day's spiritual blessings and opportunities will be spoiled to-morrow. Use up to-day's chances of praying and working to-day; they will be spoiled to-morrow; and to-morrow will have its own blessings and opportunities.

Third, Ex. 16 : 17, 18. Some of the children of Israel gathered more than the omer a head which was required, but when they measured it, "he that gathered much had nothing over, and he that gathered little had no lack." Perhaps this means that all the manna gathered was put into a common store which was equally divided, or perhaps it was God's way of miraculously equalizing the provision for each family. Whether it was man's way under God's direction, or God's miraculous and direct way, the lesson is the same. There is food and clothing and comfort enough for all, and all should have it. There is spiritual meat and drink enough for all, and all should share it. It is a great lesson of Christian love which Paul teaches in II Cor. 8 : 13-15.

Fourth, Ex. 16 : 21-30. A double portion was to be gathered on the sixth day, so that the Sabbath could be kept holy. Some went to look for manna on the seventh day, "and they found none." Here is a foreshadowing of the great, divinely given Fourth Commandment. Jehovah would have the children of Israel turn, as he would have us turn, from our ordinary employments and recreations on one holy day of the week, to spend the whole time in worship and service. They enjoy the weekly Sabbath most and profit by it most who prepare for it beforehand.

Fifth, vs. 32, 33. As a memorial to all generations of the bread which Jehovah sent from heaven, a potful was to be laid up before Jehovah. At a later day, to which v. 34 refers, this pot of manna, together with Aaron's rod that blossomed, and the book of the Law were put beside the ark of the covenant, in the tabernacle. "Before the Testimony" means before the tables of the Law. Ex. 25 : 16. Hebrews, ch. 9 : 4, speaks of "a golden pot holding the manna" as being within the "ark of the covenant." What a lesson in thankfulness and perpetual remembrance of the mercies of our heavenly Father both to our bodies and to our souls!

THE LESSON'S WORDS AND PHRASES

14. A small round thing. Or, flake (margin).

15. What is it? In the Hebrew, *Man hu*, from which comes the word "manna."

18. With an omer. An omer contained about five and one eighth pints.

34. Before the Testimony. So the tables of the Law afterwards given were called. Ex. 25 : 16. This memorial potful of manna was laid "before the Testimony" after the Law was given and the tabernacle set up.

FOR INTERMEDIATE PUPILS

1. What happened when the water the children of Israel had with them failed?

2. What reasons did the children of Israel have for trusting God when their food failed? Was it sinful to murmur?

3. How did Jehovah give them flesh in the evening?

4. Why was the "bread from heaven" called "manna"? What did it look like? taste like? How was it prepared for use?

5. How does our heavenly Father supply our bodily needs? Show from v. 16 that this does not mean that we need not work for our living. Show the same from Matt. 6 : 26.

6. What do you learn from John 6 : 31-35?

The Intermediate Catechism

Q. 7. What does the Bible teach about God's will for us?

A. The Bible teaches that it is God's will for us that we love him with all our heart, soul, strength, and mind; and that we love others as ourselves.

FOR SENIOR STUDENTS

1. Enumerate all the reasons which the children of Israel had for trusting Jehovah when they came into the Wilderness of Sin.

2. Why did the glory of Jehovah appear to them in the cloud?

3. In what sense is "our daily bread" also "bread from heaven"?

4. In what sense is Christ "the true bread out of heaven"?

5. Are the commands of Christ in Matt. 6 : 19-21, 26; 10 : 8 as binding as the commands of God with reference to the manna?

6. What does Ex. 16 : 16-18 teach us about our attitude to temporal and spiritual need in our day?

7. What corresponds in our lives to the pot of manna "laid up before Jehovah"?

The Shorter Catechism

Q. 7. What are the decrees of God?

A. The decrees of God are: his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

JETHRO'S COUNSEL

The Golden Text—"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6 : 2.

TEXT OF LESSON, EX. 18:12-26

For entire lesson, see Ex., ch. 18.

COMMON VERSION

12 And Je'thro, Mo'ses' father in law, took a burnt offering and sacrifices for God: and Aa'ron came, and all the elders of Is'ra-el, to eat bread with Mo'ses' father in law before God.

13 ¶ And it came to pass on the morrow, that Mo'ses sat to judge the people: and the people stood by Mo'ses from the morning unto the evening.

14 And when Mo'ses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Mo'ses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Mo'ses' father in law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Mo'ses hearkened to the voice of his father in law, and did all that he had said.

25 And Mo'ses chose able men out of all Is'ra-el, and made them heads over the people, rulers of

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12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to inquire of God: 16 when they have a matter, they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good. 18 Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: 20 and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: 22 and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace. 24 So Moses hearkened to the voice of his father-in-law, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and

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thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Mo'ses, but every small matter they judged themselves.

rulers of tens. 26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Additional Passages for Study: Luke 10 : 1; Acts 13 : 1-3; Rom. 16 : 1-24; I Cor. 12 : 12-31.

The Time—In the month after the Exodus.

The Place—Rephidim.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|----------------------------|------------------------------|-------------------|
| Monday, February 3..... | Jethro Visits Moses..... | Ex. 18 : 1-11. |
| Tuesday, February 4..... | Jethro's Counsel | Ex. 18 : 12-27. |
| Wednesday, February 5..... | The Seventy Chosen | Num. 11 : 10-17. |
| Thursday, February 6..... | The Seventy Messengers | Luke 10 : 1-11. |
| Friday, February 7..... | The Seven Deacons | Acts 6 : 1-8. |
| Saturday, February 8..... | Diversity of Gifts..... | I Cor. 12 : 1-11. |
| Sunday, February 9..... | Laborers Together | I Cor. 3 : 4-15 |

REPHIDIM

After a period of hot and weary travel through the Wilderness of Sin, the children of Israel came to that mountain mass which is the glory of the Sinaitic Peninsula. They are grand and desolate mountains. They rise in "an infinite complication of jagged peaks and varied ridges," of which the traditional Sinai, Jebel Mûsa, is about seventy-three hundred and sixty-three feet above sea level. They are stripped of any mantle of vegetation, but the rocks themselves are wonderfully colored, red and dark green, diversified by long streaks of purple. The mountain clusters are separated and everywhere gashed by gulches or valleys, "worn or washed by mountain torrents or winter rains for a few months or weeks in the year." These characteristic valleys are called wadies.

Some of these wadies are fertile and beautiful. Dr. Edersheim says of wady Feiran: "A sweeter spot or grander scenery can scarcely be imagined . . . [It is] a sort of dreamy paradise, shut in by strange walls of mountains. . . . Quite at the north of the valley are groves of palms, tamarisks, and other trees, offering delicious shade. Here the voice of the bulbul is heard, and sweeter still to the ear of the traveler, the murmur of living water. This beautiful tract, one of the most fertile in the peninsula, extends for miles along the valley."

We are unable to say just where Rephidim was. Some authorities think that it was at the entrance to this very wady Feiran. Others fix it in the approaches to the wady esh-Sheikh. At any rate it was in one of these wadies that the still faithless and unbelieving children of Israel heard the sweet murmur of living water struck from a rock by the gracious power of the living God. And it was at Rephidim that the nomad Amalekites, children of Esau, Gen. 36 : 12, but enemies to their kinsmen, the children of Israel, and to Israel's covenant and Israel's God, fell on the weary emigrant train with vicious hate. And it was here, on a hill in the wady, that Moses with uplifted hands, clasping the

rod of God, supported by Aaron and Hur, wrestled in prayer with God, while in the valley below the chosen hosts of Israel, led by the princely Joshua, had their first taste of God-given victory in battle.

A NOTABLE VISITOR

While the camp was at Rephidim, Moses' father-in-law, Reuel, the priest of Midian, who is here called by his honorary title as priest, Jethro, which means "his excellence," came to visit Moses. The nomad Midianites also were kin to the Israelites, Gen. 25 : 1-6, and this Midianite priest, although he did not belong to the covenant people, was a worshiper and lover of God. In his desert home he had listened with anxious ears for news of the children of Israel. His days and nights had been full of questionings. Had Jehovah proved himself greater than the gods of Egypt? What experiences of the glory and grace of Jehovah had been vouchsafed to Israel? He came to the Rephidim camp to learn the answers to his anxious questionings.

When the old Midianite priest came into the camp Moses received him with honorable salaams and kisses after the Eastern fashion. And then Moses led the way to his tent. What a story Moses had to tell of all that Jehovah had done for his people! How, in high exaltation, he sang over again the immortal song beginning, "I will sing unto Jehovah, for he hath triumphed gloriously," and climbed to new heights of epic narrative and song as he recounted the glorious deeds of Jehovah from the Red Sea to Rephidim! And how the old priest's eyes blazed, and how his lips quivered, and how his heart burned while the story mounted to its climax, until at last he cried, "Blessed be Jehovah, . . . Now I know that Jehovah is greater than all gods." "And now," he said, "I must make a burnt offering and a sacrifice to Jehovah who has given me such proof of his greatness and goodness in my old age." So Moses summoned all the elders,

the heads of the tribes, and the heads of the great family connections into which the tribes were divided, and Aaron, to watch the altar flame with the thankful old priest's burnt offering, and to sit down with him to "eat bread . . . before God," that is, to eat the other sacrifices together as a meal of communion with one another and with God himself.

WHAT THE VISITOR SAW

The next day Jethro saw in the camp at Rephidim on a much larger scale what the English traveler Doughty saw not many years ago in the Arab town of Hâyl—oriental administration of justice. "It is near two hours after sunrise, when the emir comes forth publicly to hold his morning mejlis [audience] . . . The prince's mejlis is the public tribunal, he sitting as president and judge among them." The emir is seated on a high settle midway in a long bench of clay. At either side of him sit men of sheik's rank, the chiefs of the public service and their companies, and "any visiting Bedouins after their dignities." The prince's men at arms, executors of his orders, form an armed circuit around the seat of justice. "Into that armed circuit suitors enter with the accused and suppliants, and in a word all who have any question (not of state), or appear to answer in public audience before the emir; and he hears their causes, to everyone shortly defining justice: and what judgments issue from the prince's mouth are instantly executed."

Jethro saw Moses sitting all day long, from morning till evening, at a seat of justice much more thronged than the mejlis of the Hâyl emir. There was an endless round of accused and suppliants from all that great camp. Petty cases and serious cases crowded on his attention, and to every case Moses applied "the statutes of God, and his laws." Justice was to be had in that court. But there was much delay of justice for there were far too many cases for one man to try. The people were growing restless, and inclined to take the law into their own hands.

All this the shrewd and kindly eyes of the old priest saw, and it troubled him. And, more serious still, he saw what none of the children of Israel saw, though it was day after day before their eyes—that Moses was wearing himself out in their service. It is the commonest thing for those whom we love most and to whom we constantly owe most, to wear themselves out for us day after day without our ever suspecting it. That is because we are so selfish. Is anyone wearing himself out for you? Is anyone wearing herself out for you? Have you been too blind and selfish to see it? Take a lesson from this thoughtful old Midianite priest. Ask yourselves what are our fathers, mothers, friends, teachers, pastors doing for us? Why are they doing it? Ought we to appreciate them and help them more than we do? How can we show our appreciation, and how can we help?

WHAT THE VISITOR PROPOSED

Jethro made a double proposal to Moses. Moses was to continue to be "for the people to God-ward," that is, "he was to lay their affairs before God, take the place of God in matters of justice," but he was to change the method by which this was done. First, he was to give the people instruction "in the commandments of God and their own walk and conduct." He was to lay down the general principles according to which justice was to be administered. God had instructed him in these eternal principles and would still further instruct him; and Moses would instruct the people. Second, he was to provide from among the people, men of moral strength, God-fearing, sincere, bribe-hating men, who should decide all the simpler cases, while the more difficult matters alone were referred to Moses. These judges were to be known as "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." These numbers are not to be understood in the literal sense. The children of Israel were divided into twelve tribes, the descendants of Jacob's sons. Each tribe was divided into families or family connections which traced their descent to one or another of Jacob's grandsons, or in a few instances to remoter descendants of Jacob.

Again, each family or family connection was subdivided into fathers' houses. So any man among the children of Israel would belong first to his own household, and his household would belong to a fathers' house, and the fathers' house to a family connection, and the family connection would be a part of a tribe. Now if you will compare Num. 1:2, 4 with 16 you will see that the rulers who in v. 2 are called heads "of their fathers' houses" are in v. 16 called "heads of the thousands of Israel." So, apparently, Jethro's advice to Moses was to the effect that in setting up this judicial system, which was also used for military purposes, Moses should use the natural divisions already existing among the people, beginning with the "fathers' house," consisting nominally of a thousand persons, but practically varying one way or the other, and working down through other natural divisions indicated by hundreds, fifties, and tens. Be sure to read Deut. 1:15-18.

When Moses did all the work, he was wearing himself out. And the work was not being done; it was too much for one man. But now that there was coöperation, no one wore himself out, and all the work was done. It is not right for your fathers and mothers to bear all the burden of the home alone. It is not right for your Sunday-school teachers to bear all the burden of the class alone. It is not right for your pastor and a few helpers to bear all the burden of the church alone. They will wear themselves out trying to do too much, and what ought to be done for Christ's sake will not be done. How are you coöperating at home, at school, in your Sunday-school class, in the church? If you are not coöperating, you are wearing some one out, you are

breaking some one's heart, you are being thoughtless, and selfish, and you are disobeying the law of Christ, "Bear ye one another's burdens," and so you are wounding and failing Christ, your Saviour and your Master.

THE LESSON'S WORDS AND PHRASES

12. **To eat bread . . . before God.** God was present at the sacrificial meal.

15. **To inquire of God.** To desire a divine decision on matters in dispute.

19. **God be with thee.** Help thee to carry out this advice. **Be thou for the people to God-ward.** Mediate between the people and God.

23. **Go to their place in peace.** Reach Canaan in good condition.

FOR INTERMEDIATE PUPILS

1. What happened at Rephidim before Jethro came?

2. Go over in detail all that Moses had to tell Jethro.

3. Why was Jethro grateful to God? How did he show his gratitude? Why ought we to be grateful to God? How ought we to show our gratitude?

4. Why didn't the children of Israel see that Moses was wearing himself out for them?

5. Name all the people who work for your welfare and happiness.

6. Tell what you can do to help each one of them?

Do you help them? Are you disobeying Christ if you do not?

The Intermediate Catechism

Q. 8. What is sin?

A. Sin is disobeying God or coming short of what he would have us be and do.

Q. 9. How does God look upon sin?

A. God looks upon sin with holy displeasure and great sorrow; and calls upon every one to repent, warning us of the consequences of sin.

FOR SENIOR STUDENTS

1. What is shown in this lesson of the character of Jethro?

2. What is shown of the character of Moses?

3. What two evils were resulting from Moses' attempt to exercise all the judicial functions in the camp?

4. What kind of men are fitted to take responsibility?

5. How can you coöperate with your teacher in the Sunday-school class? Do you?

6. How can you coöperate with your pastor in the church? Do you?

7. How can you coöperate with your Lord in the world? Do you?

The Shorter Catechism

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

Lesson VII (XX)—THE TEN COMMANDMENTS

The Golden Text—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10 : 27.

TEXT OF LESSON, EX. 20:1-17

COMMON VERSION

1 And God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of E'gypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy

AMERICAN STANDARD BIBLE¹

1 And God spake all these words, saying,

2 I *am* Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee a graven image, nor any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, 6 and showing lovingkindness unto thousands of them that love me and keep my commandments.

7 Thou shalt not take the name of Jehovah thy

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God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work;

10 but the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

12 Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbor.

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Additional Passage for Study: Deut. 5: 1-22.

The Time—The third month after the Exodus.

The Place—Mount Sinai

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|-----------------------------|----------------------------------|------------------|
| Monday, February 10..... | Our Duty to God..... | Ex. 20: 1-11. |
| Tuesday, February 11..... | Our Duty to Man..... | Ex. 20: 12-21. |
| Wednesday, February 12..... | Tables of Stone..... | Ex. 34: 1-8. |
| Thursday, February 13..... | Teach Me Thy Way..... | Ps. 119: 33-40. |
| Friday, February 14..... | How Love I Thy Law!..... | Ps. 119: 97-104. |
| Saturday, February 15..... | The Law Fulfilled..... | Rom. 13: 8-14. |
| Sunday, February 16..... | The Sum of the Commandments..... | Mark 12: 28-34. |

MOUNT SINAI

In the heart of the grand and desolate mountain mass which gives its name to the Peninsula of Sinai stands "the mountain of God." It is a huge mountain block, about two miles in length and one mile in breadth, isolated from the surrounding mountains by valleys and plains. Before its northwestern front lies the spacious plain of er-Rahah. Rising abruptly from this plain, so close and so steep that you may stand under it and touch its base, is the gigantic, altar-like bluff known to-day as Rās es-Sūsāfeh (Willow-head), sixty-five hundred and forty feet above sea level, while behind Willow-head, but invisible from the plain, towers Jebel Mūsa (Mount Moses), seventy-three hundred and sixty-three feet above sea level. In the plain of er-Rahah, and in the neighboring valleys and glens, and on the near-by mountain sides the children of Israel pitched their tents, pastured their flocks and herds, and awaited the word of Jehovah which was to come to them through Moses.

THE COVENANT PROPOSED

Jehovah is a sovereign God. All the earth is his, and all the nations of the earth are his, to do with as he will. Jehovah had already taken the children of Israel under his special care and protection, bringing them out of Egypt "on eagles' wings." But now Jehovah commissioned Moses to propose to the children of Israel a covenant between Jehovah and themselves. A covenant is a solemn agreement between two or more parties, in which each party assumes binding obligations. The two parties to this proposed covenant were Jehovah and the children of Israel. What were the binding obligations to be assumed by each party?

The sovereign Jehovah, on his part, proposed to choose the children of Israel from among all the nations to be his own precious possession. But although Jehovah was to choose them from among the nations, they were to have a mission to all other nations. Jehovah proposed to make them "a kingdom of priests." A priest has the mission of medi-

ator between God and man. A priest nation has the mission of mediator between God and the other nations. So the children of Israel were to be made the mediators of the knowledge and grace of the living and true God to all the nations.

But Jehovah is holy. The Hebrew word for holy means primarily "splendid, beautiful, pure, and uncontaminated." Jehovah is the "absolutely resplendent, pure, and glorious One." The nation which communicates the knowledge and grace of Jehovah to all the other nations must also be pure and uncontaminated. So Jehovah proposed to make the children of Israel "a holy nation," by giving to them his holy Law.

As Jehovah, for his part, was to bind himself to make the children of Israel "a kingdom of priests; and a holy nation," they were to bind themselves, for their part, to obey Jehovah's holy Law.

This was the proposal which Moses made, on behalf of Jehovah, to the elders of the children of Israel, acting on behalf of all the people. The elders accepted the proposal. They agreed to all that Jehovah proposed.

THE HOLY WAR

Both parties had now agreed to enter into the covenant. From the mountain of God, Jehovah would give the Law which the children of Israel were to keep. From his mountain the resplendent, pure, and glorious One would proclaim his Law. It was the Law which was to make and keep the children of Israel pure within.

But the children of Israel were not pure within. So they cleansed themselves and washed their garments so that their outward cleanness might be a sign of their desire for inward purity, like the purity of Jehovah himself. Notwithstanding this outward cleanness, the children of Israel were not to touch the huge mountain block which was to be the scene of Jehovah's revelation of his pure and awful splendor. The mountain was cordoned off, so that none might dare to break through and touch it.

Then, on the third day, when the people in their spotless garments, were gathered from the glens

and valleys and mountain sides into the plain before the great mountain, they saw as glorious and awful a sight as was ever beheld by human eyes—the visible signs of the invisible splendor of Jehovah's holiness. A thick cloud, shot with vivid lightnings, soared around the mountain. The air rang with a fierce and loud herald's call, "the voice of a trumpet exceeding loud," the trumpet of Jehovah. The huge mountain block, from end to end and from side to side, seemed all aflame under a veil of smoke. It was a vast, smoky, fiery furnace, shaken with the tumult of its burning. Jehovah's trumpet call rose higher and higher in terrible cadences. Amid these signs, Jehovah came down on top of Mount Sinai, and proclaimed his holy and eternal Law.

THE TEN COMMANDMENTS

This holy and eternal Law we know as the Ten Commandments. The children of Israel called them the Ten Words. The preface declares that they are the words of Jehovah the God of Israel, who brought the Israelites out of bondage in Egypt. The preface is an appeal to the children of Israel to keep these Commandments for two reasons. First, they are bound to keep them out of fear of Jehovah their God. The world in which they lived was all his. The people in the world were all his. He had taken the Israelites to be his special people, and he was their God. How fearfully he had just shown himself on the mountain. Jehovah their God commanded; who would not

fear to disobey so great and terrible a God? Second, they were bound to keep them out of gratitude to Jehovah, their Redeemer. He was their fathers' God, who had delivered them out of bondage in Egypt. He had done great things for them. And now he proposed to take them for his own precious possession among the nations. Jehovah their Redeemer commanded; who would be thankless enough to disobey such a gracious God?

What are the commands of the great and terrible, but gracious and loving Jehovah? There are first of all four Commandments which deal with their



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IN THE MOUNT SINAI REGION

The mountain in the background is the Mount of the Law.

relationship to Jehovah their God. Then there are six Commandments which deal with their relationship to their fellow men.

The Commandments which deal with their relationship to Jehovah their God come first. Duty to God comes first. "The duties first in rank and importance are those we owe immediately to God, our Creator and Redeemer; he is infinitely the Greatest and Best of all beings, and if reverence, love, service, and worship be due to him at all, our obligations to these must of necessity be higher and more sacred than any other."

First. Since there is but one God, and he is Jehovah our Creator and Redeemer, we owe to him all our reverence, love, service, and worship. Hence we are forbidden in the First Commandment to give to any other that which is due to our God alone. When Jehovah chose the children of Israel to be "a kingdom of priests," the whole human family had fallen away from the worship of the true and living God and had "conceived and manufactured all manner of gods for themselves." True religion could not be established among the children of Israel, nor could the children of Israel become a priest nation to all other nations, until they worshiped no god but the true God, Jehovah only.

Second. Since Jehovah is Spirit, the Creator of all things in the earth, the sea, and the air, he cannot be adequately or truly represented by any image or any likeness of any created thing. He must be worshiped "in spirit." Hence we are forbidden to make any graven image or likeness for the purposes of aiding our worship. The religion of the children of Israel was always an astonishment to the heathen because they had no image or emblem of the deity. Of such a deity as Jehovah our Creator and Redeemer there can be no image or emblem.

Third. Since we can know Jehovah our Creator and Redeemer only by his name, since it is only by his name that we can think of him, speak of him, address our prayers to him, it is dishonoring to him to use his name as if it were a mere word. Hence we are forbidden to take his name in vain. If we use the wonderful names of God carelessly or lightly, and much more if we join the wonderful names of God to angry or obscene speech, we show as plainly as it can be shown that we do not even have the intention of pleasing our Creator and Redeemer.

Fourth. Since our worldly employments and recreations are only too likely to make us forget or neglect the reverence, love, service, and worship which we owe to Jehovah, our Creator and Redeemer, it is for our good and for Jehovah's praise, that we have certain days entirely set apart for the duties and blessings of religion. Hence the children of Israel were commanded to "remember the sabbath day, to keep it holy." The seventh day was set apart by Jehovah's appointment, as being the day on which he rested in the creation of the world, and therefore blessed and hallowed by him. The

New Testament shows us that in the days when Christ was here on earth, the children of Israel were remembering the Sabbath Day, but not keeping it holy. It came about, therefore, in the Christian Church, which is now "an elect race, a royal priesthood, a holy nation, a people for God's own possession," that the first day of the week, the day of Christ's resurrection, was observed as a holy day, instead of the seventh day of the old dispensation. I Cor. 16 : 2; Acts 20 : 7. On the seventh day of the week Jehovah rested from his work of creation, for it was finished; on the first day of the week, Jehovah rested from his work of redemption, for on that day he raised Christ from the dead.

These four Commandments sum up our duties to Jehovah, our Creator and Redeemer, while the following six declare our duties to our fellow men.

Fifth. Since our first human relationship and the relationship which is all through our lives the symbol of our relationship to our Father in heaven is our relationship to our fathers and mothers, and any others in their place or authority over us, we are commanded to honor our fathers and mothers. This Commandment safeguards the family, the fundamental unit of society. Of this honor Dr. Whyte says: "Honor is more than love, and it is more than fear; for it is both love and fear. . . . A child without this honor is worse than no child at all. Such a child, says Calvin, is a monster, and not a man."

Sixth. Since Jehovah, our Creator and Redeemer, has given life to us and to all men, Jehovah alone by his act or delegated authority has the right to take away his gift of life. Hence we are commanded not to take away "our own life, or the life of our neighbor unjustly." Our Lord declares that all unjust anger or contempt of our neighbor is in violation of the spirit of this Commandment. Matt. 5 : 21-26.

Seventh. Since Jehovah, our Creator and Redeemer, instituted marriage, declaring that a man and his wife "shall be one flesh," this union, which is both physical and spiritual, must not be violated. Hence we are commanded not to commit adultery. Our Lord declares that all lustful looks and thoughts, as well as acts, fall under the condemnation of this Commandment. Matt. 5 : 27-32.

Eighth. Since Jehovah, our Creator and Redeemer, gave to us and to all men the earth to use and subdue, every man has a natural right to the use and enjoyment of the fruits of his own lawful intelligence and labor. Hence we are commanded not to violate this natural right by stealing or otherwise unjustly hindering "our own, or our neighbor's, wealth or outward estate."

Ninth. Since Jehovah, our Creator and Redeemer, is himself the Truth, and requires truth between all men and himself, he also requires it as between man and man. Hence we are forbidden in this Commandment "whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name." The Larger Catechism includes within

the spirit of this Commandment, unseasonable speech or loquacity, tale-bearing, backbiting, detraction, aggravating small faults, discovering infirmities, impairing our neighbor's credit, and rejoicing in their disgrace and infamy.

Tenth. Since Jehovah, our Creator and Redeemer, requires obedience not only in outward act but in inward thought and desire, and since disobedience in inward thought and desire leads to disobedience in outward act, this Commandment forbids "every sinful desire for whatever is the property of another, and thus condemns the first step to countless open or secret offenses which no law can enumerate or punish." This Commandment requires contentment with our own condition, and forbids all envy of our neighbor, or unlawful desire to deprive him of anything that is his.

So the holy Law was given by the living and true God to the covenant people at Mount Sinai. But it is not only a holy Law: it is also an eternal Law. It stands to-day, and may not be broken to-day. The nature and will of the resplendent, pure, and glorious One still maintains it, and will ever maintain it!

THE LESSON'S WORDS AND PHRASES

3. **Before me.** Or, besides me.

5. **A jealous God.** "God will not transfer to another the honor which is due to himself."

FOR INTERMEDIATE PUPILS

1. What could the children of Israel see when looking southwestward from the plain of er-Rāhah?

2. What is a covenant? What were the binding obligations on either side of the covenant at Mount Sinai?

3. In what ways did Jehovah show his holiness at Mount Sinai?

4. What reasons did the children of Israel have for keeping the Law? Have we the same reasons?

5. Why do the Commandments which deal with our duties to God come first? What are those duties?

6. Why does the Commandment which deals with our duties to our parents come next? What are those duties?

7. How did Jesus interpret the spirit of the Sixth and Seventh Commandments? Interpret the spirit of the other Commandments in the same way.

The Intermediate Catechism

Q. 10. What are the consequences of sin?

A. The consequences of sin are estrangement from God, increasing sinfulness in ourselves, injury to others, and the righteous judgments of God in time and in eternity.

Q. 11. How has God provided for our salvation from sin?

A. God, of his great mercy, has provided for our salvation from sin by the gift of his Son, Jesus Christ.

FOR SENIOR STUDENTS

1. How did the children of Israel fulfill their mission as "a kingdom of priests"? Who are now "a royal priesthood"?

2. Why is this old covenant called "the covenant of works"? Why is the new covenant called "the covenant of grace"?

3. What does Paul mean when he says that "the law is become our tutor to bring us unto Christ"?

4. What motives to obedience are contained in the preface to the Ten Commandments? What is the supreme Christian motive to obedience?

5. Show in detail how the rights of Jehovah are safeguarded by the first four Commandments.

6. Show in detail how the fundamental, natural rights of man are safeguarded by the following six Commandments.

7. Show how love to God, and love to our neighbor fulfill the Law.

The Shorter Catechism

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Lesson VIII (XXI)—MOSES PRAYING FOR ISRAEL

The Golden Text—"The effectual fervent prayer of a righteous man availeth much."—James 5: 16.

TEXT OF LESSON, EX. 32: 7-14

For entire lesson, see Ex. 32: 1 to 34: 9.

COMMON VERSION

7 ¶ And the LORD said unto Mo'ses, Go, get thee down; for thy people, which thou broughtest out of the land of E'gypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a

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7 And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves:

8 they have turned aside quickly out of the way which I commanded them: they have made them a

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molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Is-ra-el, which have brought thee up out of the land of E'gypt.

9 And the LORD said unto Mo'ses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Mo'ses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of E'gypt with great power, and with a mighty hand?

12 Wherefore should the E-gyp'tians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember A'bra-ham, I'saac, and Is-ra-el, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Is-ra-el, which brought thee up out of the land of Egypt. 9 And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10 now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. 11 And Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? 12 Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14 And Jehovah repented of the evil which he said he would do unto his people.

Additional Passages for Study: I Sam. 12: 19-25; Jer. 7: 16-20; 15: 1; Matt. 6: 5-15; John, ch. 17; Rom. 9: 1-5.

The Time—Shortly after the last lesson.

The Place—Mount Sinai.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|-----------------------------|--------------------------------|--------------------|
| Monday, February 17..... | Moses Praying for Israel..... | Ex. 32: 7-14. |
| Tuesday, February 18..... | Moses' Prayer Answered..... | Ex. 32: 30-35. |
| Wednesday, February 19..... | Moses Fasting and Praying..... | Deut. 9: 11-19. |
| Thursday, February 20..... | Samuel Praying..... | I Sam. 12: 19-25. |
| Friday, February 21..... | Elijah Praying..... | I Kings 18: 36-46. |
| Saturday, February 22..... | Paul's Prayer..... | Eph. 3: 14-21. |
| Sunday, February 23..... | The Effectual Prayer..... | James 5: 13-20. |

THE GOVERNMENT RATIFIED

The great crisis in the history of the children of Israel was approaching. The covenant was about to be ratified. Jehovah had agreed to make the children of Israel "a kingdom of priests, and a holy nation." They had promised to take Jehovah as their king, and to obey the laws which their King had proclaimed. The terms of the covenant had been agreed to. It only remained to ratify the agreement.

Early in the morning the people assembled in the plain underneath the towering bulk of the mountain of God. There Moses had built an altar, to signify the presence of Jehovah the King, and set up twelve pillars to signify the twelve tribes of the new kingdom. "Young men . . . offered burnt-

offerings, and sacrificed peace-offerings" on the altar, in atonement for the sins of the people. Half of the blood of the sacrifices Moses put in basins and sprinkled on the altar. Then he took the book in which he had written the Ten Commandments and the other laws which Jehovah had given him in a private conference, which was called the "book of the covenant," Ex. 20: 1 to 23: 32, and read the fundamental laws of the new kingdom to all the people. They formally agreed to these laws, saying, "All that Jehovah hath spoken will we do, and be obedient." Then Moses took the other half of the sacrificial blood and sprinkled it on the people. The covenant was now signed and sealed by blood.

Think what this meant to each of the people.

Yesterday, at the majestic signs of Jehovah's holiness, they had trembled to think how bad and sinful they were. Now that atonement had been made, they felt the peace which comes from reconciliation between Jehovah and themselves. It is the best and happiest feeling in the world. And they had promised to obey all Jehovah's laws, and they thought that they could never, no never, be so thoughtless, or ungrateful, or wicked as to break any one of them. They resolved in their hearts that they would be obedient to Jehovah as long as they lived. They must have felt as Christians feel when they gather around the Lord's Table, and see the signs of the atonement which he made

forty nights Moses was in the cloud with Jehovah, and Jehovah told him the plans he had for the people who were his own precious possession. Jehovah had planned the most beautiful tabernacle, which was to be made and set up in the camp as a sign that he was always with his people. And Jehovah had planned all the furniture of the tabernacle, every bit of which meant something, so that his people might always worship him properly and be kept in peaceful communion with him. He had planned that Aaron and his sons should be the ministering priests at the tabernacle. Jehovah in his love for his people, had planned everything to the last minute detail, and he showed his plans to

Moses. Besides that, he gave Moses two tablets of stone with the Ten Commandments written on them "with the finger of God," to keep his people from forgetting what they had promised. How Moses' heart must have burned with love to Jehovah during those forty days when Jehovah was unfolding all his plans for his chosen people! What wonderful plans our heavenly Father has for us! All his promises are plans for us. How many promises we have from him, and how exceeding great and precious they are! How our hearts ought to burn with love to him as we hear them!

TERRIBLE INGRATITUDE

When Moses went up into the mountain he left the camp in charge of Aaron and Hur. The people went back to their everyday life. The glory of Jehovah, like devouring fire, still covered the top of the mountain. But as the days passed they looked at it less and less. It is hard for people to be always looking up. And Moses was gone. A week passed. Moses had not come back. What could he be doing? Ten days more passed. Ten days more. The Sab-

baths came and went. But where was Moses? Why didn't he come back? What had happened to him? And it all seemed so long ago—the terrible voice of Jehovah from the mountain, and the ratification ceremony underneath its towering side. Ten days more passed. Surely Moses was lost. Who would speak for them to Jehovah now? It was getting harder to keep the Commandments. What was the use of trying to keep them? Surely Jehovah didn't mean to be so strict as he said. No one could be so good as all that. Moses was gone.

More days passed. The people became more and more restless. Those who were impatient and careless wanted to have a great feast where there would



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HILL OF AARON

This is a little hill at the foot of Mount Sinai. Aaron is said to have set up the golden calf, Ex. 32:1-6, at the spot where the Arab tomb now stands. The stones in the foreground mark Arab graves.

for their sins, and in their gratitude and love promise him that they will never, no never, displease him or disobey him again. How sad it is that such promises are so quickly broken!

JEHOVAH'S BEAUTIFUL PLAN

Now that the covenant was ratified and the children of Israel were Jehovah's "kingdom of priests," and Jehovah was their acknowledged King, Jehovah called Moses and Joshua up into the mountain. For six days Moses and Joshua waited on the mountain, which still shone with the glory of Jehovah. On the seventh day, Jehovah called Moses into the midst of the glorious cloud. For forty days and

be eating and drinking, and dancing and singing. They wanted something like the religious festivals they had seen and participated in back in heathen Egypt. So they came to Aaron, and said, "Make us a god to lead us; we don't know where this Moses is." It was not that they meant to give up the worship of Jehovah entirely, for the great feast they planned was to be a feast to Jehovah, but they wanted some kind of image to represent Jehovah, an image that could be carried ahead of the caravan on the march. They wanted to break the Second Commandment, and have a graven image of a calf, such as the Egyptians worshiped as their god Apis, to represent Jehovah, the pure and glorious Spirit, who had shown his splendor so on Mount Sinai. And Aaron shamefully yielded. He made an image of a calf out of the golden ornaments the people brought, and set it up in the camp of Jehovah's chosen people, who had solemnly promised that they would not make any graven images, but who now invoked the calf god—what terrible ingratitude and disobedience—saying, "These are thy gods, O Israel, which brought thee up out of the land of Egypt." And Aaron built an altar to this calf god, and proclaimed a feast day. Early the next morning the feast began, with sacrifices to the calf god, and great eating and drinking, and dancing and singing. And all this time Jehovah, their King, was unfolding to Moses the plans for the beautiful tabernacle and the priesthood.

Have we not seen just such terrible ingratitude and disobedience in ourselves? Have we never solemnly promised our Lord who died for us that we would obey him, and then forgotten all that our Lord has done for us and all that we have promised, in much less time than forty days? And have we never broken one Commandment in a spirit of willful disobedience, and then been led on to break Commandment after Commandment until we were as far away from our Lord as the children of Israel were?

MOSES' INTERCESSORY PRAYER

Jehovah knew what his people were doing, though Moses did not know. All our ingratitude and disobedience are known to Jehovah, though it may not be known to those in whose presence we pretend to be keeping Jehovah's holy law. But Jehovah told Moses, and he told Moses in such a way as to encourage Moses to pray for the wicked children of Israel. First, Jehovah said to Moses, "Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves." Jehovah called the children of Israel the people of Moses, and said that Moses had brought them out of Egypt. We will see in a moment how Moses took advantage of those statements. Second, after Jehovah had told Moses how the children of Israel were at that very minute sinning against him, saying that it was the calf god which had brought them out of Egypt, Jehovah said, "Now therefore let me alone, that my wrath may wax hot against

them, and that I may consume them: and I will make of thee a great nation." That was a temptation for Moses—the offer to make him the father of a covenant people. But it was also an encouragement for Moses to pray, for Jehovah as much as said that if Moses did let him alone, did not plead with him on behalf of the wicked children of Israel, he would destroy them.

What a lesson about the place of intercessory prayer in God's plans! It was to be Moses' prayer which saved the children of Israel from the just punishment of their sins: for surely they deserved to be destroyed after such ingratitude and disobedience. And Moses' prayer is a model for all intercessory prayer. Dr. Edersheim says that the three arguments which Moses uses "may to all time serve as models in our pleading for forgiveness and restoration after weaknesses and falls"—forgiveness and restoration for ourselves, and for our friends who fall, and for all the world, much of which is to-day dishonoring Jehovah, the God and Father of our Lord and Saviour Jesus Christ, by bowing down to wood and stone, and worshipping their gods with cruel, and obscene feasts and ceremonies.

Moses first pleaded the fact that the children of Israel were Jehovah's people, not the people of Moses, and that this was proved by the fact that Jehovah and not Moses had brought them out of Egypt. V. 11. So we may always plead for ourselves and our friends when we fall that we are Jehovah's own people, and that this is proved by the fact that Christ died for us. And in pleading for all the heathen nations, we can urge the same arguments, because all the people on the earth belong to God, and "Jesus Christ . . . is the propitiation for our sins; and not for ours only, but also for the whole world."

Then Moses pleaded the fact that Jehovah's "own glory was involved in the deliverance of Israel in the face of the enemy." V. 12. What would the heathen Egyptians say if Jehovah led the children of Israel out of Egypt only to destroy them in the mountains? God's glory is also involved in the salvation of all who believe in Christ, and in the triumph of Christ in the whole world. What will unbelievers say if God allows one of his children to fall? What will the world say if Christ's Kingdom does not triumph in heathen lands? So we may plead God's own glory when we pray for our own forgiveness, and restoration, and the forgiveness and restoration of our friends, and the triumph of Christ's Kingdom in the world.

Third, Moses pleaded the fact that "God's gracious promises were pledged for their salvation." Moses pleaded with Jehovah to remember the promises he had made to Abraham, Isaac, and Israel. How could Jehovah seem to go back on his promises to these servants of his, even though the children of Israel had gone back on their promises to him? So we may plead God's promises in Christ when we pray for our own forgiveness and restoration, or that of our friends, or that of the world.

Jehovah accepted these pleas, and he will never fail to accept them. But it is our duty as well as our privilege to make these pleas on behalf of all who need forgiveness and peace with God. What would we think of Moses if he had not pleaded with Jehovah for the children of Israel; if he had been willing to say, "They have sinned terribly, and the best thing to do is to destroy them and make a good man like me the father of a new covenant people"? We would think, and we would be right in thinking, that Moses himself was far too selfish and wicked for Jehovah to use him any more. What ought we to think of ourselves if we are too selfish to care if our friends fall into sin and away from our God, or to care whether our Lord's Kingdom fails to spread over all the earth? God has laid on us the responsibility and given us the joy of prevailing with him in prayer for our friends and for all the world.

THE LESSON'S WORDS AND PHRASES

8. Molten calf. Probably a wooden form was made, and then covered with gold plate, which had been made by melting and hammering out the ornaments that had been contributed.

9. Stiffnecked people. People who will not bend to the commandment of Jehovah.

10. I will make of thee a great nation. Since Moses was himself a descendant of Abraham, Jehovah's promise to him would still have been fulfilled in this case.

14. And Jehovah repented. Augustine says, "An unexpected change in the things which God has put in his own power is called repentance."

FOR INTERMEDIATE PUPILS

1. What was "the book of the covenant"? Why was it read to the people?

2. Why was the blood of the sacrifices sprinkled both on the altar and on the people?

3. How did Jehovah know what the people were doing? How does he know everything we do, even though our parents and teachers do not know?

4. Would the people have fallen into this sin if Moses had been with them? What restraining influences are exerted on us by older Christians?

5. Why ought we to pray for others and for the heathen world?

6. In what ways is Moses' prayer a model for our intercessory prayers?

The Intermediate Catechism

Q. 12. Who is Jesus Christ?

A. Jesus Christ is God's eternal and only-begotten Son who humbled himself to become man, and so is God and man.

FOR SENIOR STUDENTS

1. What is a theocracy? Illustrate from the history of the children of Israel.

2. How was the old covenant ratified? How is the new covenant ratified?

3. What is the significance of the fact that Jehovah planned the tabernacle, its furniture, and worship, to the last detail?

4. What Commandment did the children of Israel break? Why did they break it?

5. In what ways did Jehovah invite Moses to intercede for the children of Israel? In what ways does God invite us to intercede for sinners?

6. In what sense are all people God's people? How is God's glory involved in our salvation and the triumph of Christ's Kingdom? What promises may we plead in our intercessions?

The Shorter Catechism

Q. 10. How did God create man?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Lesson IX (XXII)—THE REPORT OF THE SPIES

The Golden Text—"This is the victory that overcometh the world, even our faith."—I John 5:4.

TEXT OF LESSON, NUM. 14:1-10

For entire lesson, see Num. 13:1 to 14:38.

COMMON VERSION

1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Is'ra-el murmured against Mo'ses and against Aa'rón: and the whole congregation said unto them, Would God that we had died in the land of E'gypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto

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1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would that we had died in the land of Egypt! or would that we had died in this wilderness! 3 And wherefore doth Jehovah bring

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this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into E'gypt?

4 And they said one to another, Let us make a captain, and let us return into E'gypt.

5 Then Mo'ses and Aa'ron fell on their faces before all the assembly of the congregation of the children of Is'ra-el.

6 ¶ And Josh'u-a the son of Nun, and Ca'leb the son of Jephun'neh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Is'ra-el, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Is'ra-el.

us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt. 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes: 7 and they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. 8 If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. 9 Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and Jehovah is with us: fear them not. 10 But all the congregation bade stone them with stones. And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel.

The Time—The latter part of the fifth month of the second year after the Exodus.

The Place—Kadesh.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|-----------------------------|------------------------------|------------------|
| Monday, February 24..... | The Spies Sent Out..... | Num. 13 : 17-25. |
| Tuesday, February 25..... | The Report of the Spies..... | Num. 13 : 26-33. |
| Wednesday, February 26..... | Why Israel Failed..... | Num. 14 : 1-10. |
| Thursday, February 27..... | Shut Out by Unbelief..... | Heb. 4 : 1-7. |
| Friday, February 28..... | Our Refuge and Strength..... | Psalms 46. |
| Saturday, March 1..... | Victory Through Faith..... | I John 5 : 1-12. |
| Sunday, March 2..... | More Than Conquerors..... | Rom. 8 : 31-39. |

ON THE FRONTIER OF THE PROMISED LAND

About seventeen months after the children of Israel had been delivered from Egypt, they were encamped on the frontiers of the land which Jehovah had promised to their forefathers. They had left the never-to-be-forgotten "mountain of God." They had crossed what Moses afterwards called "the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water." They had come to Kadesh, the modern 'Ain Kadis, or Spring of Kadesh. To the east of the camp rose the cliffs which fringed the upland Negeb, or South country of Palestine. To the west was a wide plain where the Canaanites were mobilizing. Beyond lay the land of Jehovah's promises and their dreams, "a good land and a large . . . a land flowing with milk and honey." Soon, they thought, that rich and smiling land was to be their own! Jehovah had promised it to them.

A SCOUTING EXPEDITION

It seems to have been the general opinion in the camp that a scouting expedition ought to be sent out before the conquest was begun. This plan was also authorized by Jehovah. So twelve men of princely rank, fit for such an important and dangerous mission in the enemies' country, were selected, one from each tribe. The names of two of them are immortal, Caleb and Joshua. Moses gave the spies full instructions. They were to avoid the Canaanites by going south around the cliffs and then striking up through the Negeb. They were to traverse the country from south to north, and bring back a full report of its soil, its timber, its products, of which they were to bring such samples as they could; its inhabitants, whether they were warlike or timid, whether they lived in open towns and hamlets or fortified cities. And above all, they were to keep their courage up, whatever they saw or whatever befell them. The scouting expedition obeyed part of its instructions, and succeeded in

investigating the country as far north as Rehob in the upper Jordan valley. Coming south, they would not be so likely to arouse suspicion, so they returned by way of Hebron, and reached camp along the route which the children of Israel would naturally take when they invaded Canaan, the route along the western edge of the mountains. Somewhere in the vicinity of Hebron which is noted for its very fine grapes, in a valley called Eschol, which means "cluster," they secured a mammoth bunch of grapes which they carefully carried along with them, together with some pomegranates and figs, as samples of the products of the fertile Promised Land.

THE REPORT OF THE SPIES

The news that the scouting expedition had returned, and was making its report to Moses, spread quickly through the camp. Everyone hurried to hear what the spies had to say. The spies were most discouraging. They admitted that the country was all they had been led to expect, and they showed the fruits they had brought. But they said that there were warlike peoples everywhere, from the south to the north, and from the coast to the Jordan. They lived in great, fortified cities, and there were terrible giants among them. As the spies went on with their report, the great crowd listening to them grew sicker and sicker at heart. And when the spies were through, there was a restless murmur of despair. But listen! One of the spies was saying something! It was Caleb, a prince of the tribe of Judah! He was making an impassioned plea! The crowd quieted down to listen to him. He was saying, "Let us go up at once, and take this land: we are well able to do so," and Joshua, their old leader against the Amalekites was nodding his head in strong approval of what Caleb said! But the rest of the spies were more discouraging than ever. Now they said that all the people in Canaan were almost giants, and that they had actually seen the terrible Nephilim there! The Nephilim were so huge and fierce that the spies said they felt like grasshoppers when they saw them! Then the crowd was panic-stricken!



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THE RETURN OF THE SPIES

THE PANIC AND THREATENED REVOLUTION

Everything was forgotten now but the terror caused by the spies' report. The crowd swayed back and forth in its panic. All were weeping, and wringing their hands. They were moaning: "O that we had died in Egypt! O that we had died in the wilderness! Why did Jehovah bring us out to die by the sword of these terrible people! Our wives and our babies will be slaughtered! Oh, let's go back to Egypt!" Then another proposal spread like wildfire in the frightened mob. "Let's depose Moses, and choose a leader who will take us back to Egypt!"—that was equivalent to throwing off their allegiance to Jehovah, their covenant King, but they were too frightened and faithless to care about that now.

Moses and Aaron fell on their faces in an agony of prayer to Jehovah. Caleb and Joshua tore their clothes, to show their distress at the rebellion of the people against Jehovah. They tried to bring the people to their senses by crying: "It's a good land, a very good land! Jehovah will give us this good land! Remember Jehovah! Only don't rebel against Jehovah! We can easily swallow these people up. They are defenseless against Jehovah! Jehovah is with us! Don't fear them!" But the people were crazy with fear and unbelief. In their wild abandonment they cried: "Stone these desperate fools. Stone them!

Stone them!" What outrageous unbelief and rebellion against Jehovah!

JEHOVAH'S WRATH

While the mob was shrieking, "Stone them, stone them!" the wonderful glory of Jehovah, their King, glowed and shone in the tabernacle. Jehovah interposed. Was not their action unforgivable? Jehovah had brought them safely out of Egypt! Jehovah had entered into a covenant with them at Mount Sinai! Jehovah had promised to give them the Land of Canaan! And now they wanted to murder those who trusted Jehovah! No wonder Jehovah's

majesty shone out like the light of Judgment Day from the tabernacle! No wonder Jehovah said: "How long will this people despise me? How long will they refuse to believe in me after all the proofs I have given of my power? I will wipe this people out with a pestilence, and disinherit them, and make of Moses a greater and a mightier nation."

MOSES AGAIN INTERCEDES

But Moses again interceded to save the people. Again he pleaded with Jehovah that his glory was involved in saving the people, in spite of their rebellion. He pleaded that the Egyptians and the other nations knew that Israel was Jehovah's people; and they would say that Jehovah was unable to fulfill his promise to give the Land of Canaan to his people. He besought Jehovah to pardon them according to the greatness of his loving-kindness, the loving-kindness which had repeatedly forgiven them since they left Egypt. Again the plea of Moses prevailed. Jehovah would not destroy the covenant people nor disinherit them, though they had broken the covenant. Jehovah would be faithful, even though the people were faithless. But Jehovah said that the present generation had had its chance, and forever lost it. None of them above twenty years of age should ever see the land which they had so rebelliously refused to receive from Jehovah—none of them, except those loyal, stout-hearted princes, Caleb and Joshua. The younger generation and the children whom they were just now bewailing as a prey to the Canaanites, by Jehovah's power should inherit the land. "To-morrow," said Jehovah, "turn in your tracks away from the Promised Land, and go back toward the Red Sea to spend forty years in the wilderness as a punishment for your unbelief." The ten spies who had incited the people to rebellion had forfeited their lives for high treason, and a sudden stroke from Jehovah carried them off.

ANOTHER OUTBREAK OF DISOBEDIENCE

This interposition of Jehovah changed the sentiment of the people. But it changed their sentiment from bad to worse. One day they disobeyed Jehovah because they thought they were too weak, even with Jehovah's help, to take Canaan. The next they were in despair because they had lost their chance. They said: "We are here. Just yesterday the land might have been ours if we had only gone up to take it. It is the land which Jehovah has promised us. To-day we will take it." "To-day" they would disobey Jehovah because they thought they were strong enough, even without Jehovah's help, to take Canaan. But the land was to them no longer a promised land: it was now a forbidden land. But in their stubborn disobedience, nothing moved them. Moses pleaded with them not to sin against Jehovah. Moses predicted dire disaster. Moses refused to have anything to do with their wicked enterprise. But they went out to fight in

their own strength, proudly and stubbornly. Northward they marched toward the forbidden land and its defenders. The Amalekites and the Canaanites fell on them from the mountains, and beat them down, and drove them off. They straggled back to camp, and as Moses says, "Ye returned and wept before Jehovah; but Jehovah hearkened not to your voice, nor gave ear unto you."

REBELS

At Kadesh the children of Israel refused to fall in with the plans of Jehovah. Jehovah said that the Land of Canaan was the land which he had given unto the children of Israel. Jehovah gave them the land when they came to Kadesh, and they would not take it. They were both unbelieving and disobedient. The report of the spies made them think that Jehovah could not give them the land, although Jehovah had broken the power of Egypt for their sakes, and Egypt was far more powerful than all the peoples of Canaan put together. So they were unbelieving. They were also disobedient. Even though they could not see exactly how Jehovah could give them the land, they ought to have tried to take it, because Jehovah had commanded. They were disobedient again, when, after they had had their chance and lost it, they attempted, contrary to Jehovah's commands, to take the land in their own strength. There is nothing worse in the world than unbelief and disobedience to God.

Are any of you living at Kadesh? Think what Jehovah has promised to you, and told you to take, and to do for him. Why don't you do it? Is it because the difficulties are so great that you do not see how God can possibly do for you or through you the things he says he will? And do you refuse to try for those reasons? Then you are just as faithless as the children of Israel. Even if you cannot see how God is going to do the things he says he will do, there is one thing you must do—obey him! If you do not obey him, the chance will be gone, and you will have rebelled against the God who has been so full of loving-kindness and tender mercy to you. Are you a rebel?

THE LESSON'S WORDS AND PHRASES

5. Moses and Aaron fell on their faces. In prayer.

6. And Joshua . . . and Caleb . . . rent their clothes. An Eastern way of showing sorrow or distress.

8. If Jehovah delight in us. Is favorable to us; will help us.

9. For they are bread for us. We can eat them up; overcome them. **Their defence is removed from over them.** Literally, "Their shadow is departed from them." In those hot lands, a shadow was a protection, and a symbol of protection.

10. The glory of Jehovah. The shining manifestation of his presence in the tabernacle.

FOR INTERMEDIATE PUPILS

1. What part of their instructions did the spies obey? What part did they disobey?

2. What reasons did the children of Israel have for believing that Jehovah could give them the Land of Canaan? What reasons have we for thinking that God will enable us to do what he commands?

3. What reasons did Caleb and Joshua give for attempting to go on with the conquest?

4. Why did the children of Israel want to stone Caleb and Joshua? What prevented them? Do we ever feel angry at those who try to get us to obey God?

5. What were the penalties for disobedience? Are there any similar penalties now?

6. What has God offered you? What has God asked you to do for him? Are you a rebel, unbelieving and disobedient?

The Intermediate Catechism

Q. 13. How did Jesus Christ become man?

A. Jesus Christ became man by being born of the Virgin Mary in Bethlehem of Judea, as it had been

foretold; and his name was called Jesus, which means Saviour, because he was to save his people from their sins.

FOR SENIOR STUDENTS

1. Why was the second report of the spies worse than the first?

2. What were the real reasons for the failure of the children of Israel to take Canaan? What are the real reasons for our failure to enjoy the blessings and perform the duties of the Christian life?

3. Name some servants of God who were actually killed because they tried to get the people to obey God.

4. Do lost chances ever come back?

5. Show that God is faithful even when his people are faithless.

6. In what ways are you like the rebellious children of Israel?

The Shorter Catechism

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Lesson X (XXIII)—JOSHUA, PATRIOT AND LEADER

The Golden Text—"Be strong and of a good courage."—Josh. 1 : 9.

TEXT OF LESSON, JOSH. 1:1-9

COMMON VERSION

1 Now after the death of Mo'ses the servant of the LORD it came to pass, that the LORD spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, *even* to the children of Is'ra-el.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ses.

4 From the wilderness and this Leb'a-non even unto the great river, the river Eu-phra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law,

AMERICAN STANDARD BIBLE¹

1 Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. 6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. 7 Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand

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THE JORDAN NEAR THE JERICHO PLAINS

which Mo'ses my servant commanded thee: turn not from it *to the right hand or to the left*, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

The Time—Near the close of the period of mourning for Moses.

or to the left, that thou mayest have good success whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

The Place—The plains of Moab near the Jordan.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|-------------------------|----------------------------------|--------------------|
| Monday, March 3..... | Joshua a Patriot and Leader..... | Josh. 1 : 1-9. |
| Tuesday, March 4..... | Joshua's First Battle..... | Ex. 17 : 8-16. |
| Wednesday, March 5..... | Joshua, Moses' Minister..... | Ex. 24 : 12-18. |
| Thursday, March 6..... | Joshua's Consecration..... | Num. 27 : 15-23. |
| Friday, March 7..... | Moses' Charge to Joshua..... | Deut. 31 : 1-8. |
| Saturday, March 8..... | Joshua Warns the People..... | Josh. 1 : 12-18. |
| Sunday, March 9..... | The Lord with Joshua..... | Josh. 5 : 10-15. . |

ON THE FRONTIER AGAIN

Something like thirty-eight years had passed since the children of Israel were encamped on the southern frontier of the Promised Land, which their unbelief had made a forbidden land. Now they were encamped again on the frontier but this time on the eastern frontier, at Shittim, which means "acacias," opposite Jericho. The camp lay on "a wide, rich plain at the foot of the mountains of Moab," which forms the topmost of the three terraces leading down to the Jordan. "Beyond are the fords of the Jordan, and the western heights; in the distance

southwards, the hills of Judea, on which the purple light rests." None of the elder generation who lost their chance of the Promised Land so many years before were now alive, except only Caleb and Joshua. Miriam and Aaron were dead. Moses, the grand old man, with his undimmed eye and his natural force unabated, in meek obedience to the command of Jehovah, whom he had once in his life dishonored, had climbed up Mount Pisgah, from the camp at Shittim, and looked across the Jordan to the Promised Land on which he was not to set foot. And there, with that view lingering in his eyes, he

had died, and Jehovah had buried him. Now Joshua, a prince of the house of Ephraim, was the leader of the covenant people, on the frontier of the Promised Land.

THE PRINCE A MINISTER

Young Prince Joshua had won his spurs when he led the picked troops of Israel in victorious battle against the treacherous Amalekite nomads in the Sinaitic mountains. His spurs were a name! And that name is ever glorious. The young Ephraimite prince had first been called Hoshea, which means "save." But Moses had given him another name, Joshua, which means "Jehovah is salvation." What an honor to win a name like that! The name he won was to have a glory of which the Ephraimite prince never dreamed. For the Saviour of the world was named Joshua. "Jesus" is the Greek form of the Hebrew "Joshua." Joshua had the great distinction of bearing the name of Jesus! We have a similar distinction, for we are called "Christians," which means "Christ's people."

Prince Joshua had a title as well as a name, and that title is as glorious as his name. The first verse of the lesson gives him that title, "Moses' minister." Years before, at the beginning of his career, he had won that title. Ex. 24:13. It is the most honorable title in the world. A minister is one who serves, waits on, or attends another. Jesus was the world's greatest Minister: "The Son of man came not to be ministered unto, but to minister." The greatest thing in the world is to be a minister, one who serves. For forty years Joshua was Moses' minister. For forty years Joshua was constantly in the company of that great, good man, serving him, waiting on him, attending him. It was those forty years of service which made Joshua a great man, and made him worthy of his great name and his great title. The path to glory and renown lies open before you: it is the path of service.

Those forty years were not only years of service; they were years of association with one of the greatest of men, whom Joshua delighted to take as his example and model. Think what it meant to him to be day and night in the company of such a man, sharing his inmost thoughts and plans, hearing his prayers, doing his bidding, and growing every day more like him! It will be a happy day for any of you in which you find some older man or woman who knows God and does his will to be your model and example. Who are the men and women whom you would desire with all your heart to be like? Find some one who will be to you what Moses was to Joshua, and be to them what Joshua was to Moses! And never forget that there is One who is very far greater than Joshua or Moses with whom you may keep constant company in your thoughts, whose prayers for you, you may share, whom you may delight to serve, whose every wish you may anticipate, and whom you may grow to be like: and that is Jesus, the great Minister!

THE YOUNG PRINCE'S SPIRITUAL LIFE

Before the tabernacle was built Moses pitched a tent which he called "the tent of meeting." It was the place where Jehovah met the children of Israel. This tent was pitched outside the camp because the people had so sinned against Jehovah in their wicked and licentious worship of the golden calf. All those who truly repented of their sins and desired forgiveness and to be at peace with Jehovah used to go out of the camp to the tent of meeting and seek Jehovah there. There "Jehovah spake unto Moses face to face, as a man speaketh unto his friend." That is what spiritual life is: speaking with God as with our great Friend! Moses had to leave the tent at times to do his work in the camp, but this wonderful tribute is paid to Joshua, "But his minister Joshua, the son of Nun, a young man, departed not out of the Tent." Young man that he was, he had learned the necessity and the happiness of prayer. We are never too young to learn that. We are never too young to learn that now every place is just as much a place where our God may be sought and talked to and met as the tent of meeting was in Joshua's day. The whole world since Jesus came and died is a tent of meeting where we may live with our great Friend and learn to serve him.

THE YOUNG PRINCE'S COURAGE

Joshua was still a young man when he found use for all he had learned from Moses and for all the strength he had gained at the tent of meeting. He had been chosen as one of the twelve bold and hardy princes who went on the perilous scouting expedition into the enemies' country. Caleb, a prince of the house of Judah, and the young Ephraimite prince had been alone in keeping up their courage and faith. And their courage and faith put them in peril of their lives. Remember how they stood, with the wild mob shrieking around them, and steadfastly cried, "With Jehovah's help we can take this land." The people in the rebellious mob had stones in their hands to crush the life out of fearless Caleb and Joshua when the appearance of Jehovah's glory in the tent of meeting saved them!

There will be many a time when those who stand up for God and right will be in peril. They will certainly be in peril of being laughed at, and sneered at, and called fools. The wicked and unbelieving will be angry at them, and will try to make them yield, or to do them harm. They may come into peril of their very lives as Caleb and Joshua did, or they may even lose their lives as Jesus did. But how very much better it is to be laughed at, and jeered at, and even to be hated and killed, than ever to give up courage and faith!

THE PRINCE'S REWARD

The reward of all the Ephraimite prince's service of Moses, of all his profiting by Moses' example, of all his prayers and all his courage, was more re-

sponsibility. Now he was called to stand in Moses' place as the leader of the covenant people! Numbers 27:18-23 tells us how Joshua was solemnly ordained to be the leader of the people. Deuteronomy 31:14, 23 tells us the charge which Jehovah gave Joshua when he was about to assume his new responsibilities. Be sure to learn the charge, which is repeated in the last verse of our lesson.

When Moses was dead, and the period of mourning for him was over, Joshua waited for directions from Jehovah, and he received them. Joshua 1:1-5 renews Joshua's commission and Jehovah's promises to Israel. "Far as the eye could reach, to the heights of Anti-Lebanon in the extreme distance, to the shores of the Great Sea, to the Euphrates in the east—all was theirs, and not a foeman should withstand them, for God would not fail, nor forsake their leader." Verses 6-9 state the conditions on which Jehovah would be with Joshua, and the conditions on which he will be with us. First, obedience. This condition is stated again and again, "Observe to do according to all the law"; "turn not from it to the right hand or to the left"; "This book of the law shall not depart out of thy mouth"; "Have not I commanded thee?" Obedience is altogether necessary. It was altogether necessary for Joshua; it is altogether necessary for us. Second, faith. "Be strong and of good courage"; "Only be strong and very courageous"; "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." It is only the faith that God is with us, that he will never fail us nor forsake us, that will enable us to stand and be of good courage. Obedience and faith in God: with these two Joshua was invincible.

THE LESSON'S WORDS AND PHRASES

4. **From the wilderness.** The boundaries of the Promised Land. **All the land of the Hittites.** Here used of the Canaanites in general.

8. **This book of the law.** Joshua is to be always speaking and thinking of Jehovah's law.

FOR INTERMEDIATE PUPILS

1. Why did Moses die without entering Canaan? See Num. 20:10-13.
2. How was Joshua honored in his name? How are we honored by the name we bear?
3. How was Joshua honored in his title?
4. In what practical ways may we be ministers?
5. When do we need courage?
6. Why is obedience necessary if we desire the help of God?

The Intermediate Catechism

Q. 14. How did Jesus Christ live on earth?

A. Jesus Christ lived on earth a truly human life, with its joys and sorrows, being tempted as we are yet without sin, always doing the will of God, and so setting us a perfect example.

FOR SENIOR STUDENTS

1. In how many ways is Joshua the type of Christ?
2. What advantages did Joshua gain from association with Moses? How may we gain similar advantages?
3. Whom do you particularly admire and try to imitate? Do you admire them for qualities like those which made Moses great?
4. What is "spiritual-mindedness"?
5. Are we ever called upon to stand up for the right under conditions at all similar to those in which Joshua nearly lost his life? How may we serve our country?
6. How are courage and faith connected?

The Shorter Catechism

Q. 12. What special act of providence did God exercise towards man, in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

Lesson XI (XXIV)—THE CITIES OF REFUGE

The Golden Text—"Blessed are the merciful: for they shall obtain mercy."—Matt. 5:7.

TEXT OF LESSON, JOSH., CH. 20

COMMON VERSION

1 The LORD also spake unto Josh'u-a, saying,
2 Speak to the children of Is'ra-el, saying, Ap-
point out for you cities of refuge, whereof I spake
unto you by the hand of Mo'ses:

3 That the slayer that killeth any person un-
awares and unwittingly may flee thither: and they
shall be your refuge from the avenger of blood.

AMERICAN STANDARD BIBLE¹

1 And Jehovah spake unto Joshua, saying, 2
Speak to the children of Israel, saying, Assign you
the cities of refuge, whereof I spake unto you by
Moses, 3 that the manslayer that killeth any person
unwittingly and unawares may flee thither: and
they shall be unto you for a refuge from the avenger

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4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed Ke'desh in Gal'i-lee in mount Naph'ta-li, and She'chem in mount E'phra-im, and Kir-jath-ar'ba, which is He'bron, in the mountain of Ju'dah.

8 And on the other side Jor'dan by Jer'i'cho eastward, they assigned Be'zer in the wilderness upon the plain out of the tribe of Reu'ben, and Ra'moth in Gil'e-ad out of the tribe of Gad, and Go'lan in Ba'shan out of the tribe of Ma-nas'seh.

9 These were the cities appointed for all the children of Is'ra-el, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

of blood. 4 And he shall flee unto one of those cities, and shall stand at the entrance of the gate of the city, and declare his cause in the ears of the elders of that city; and they shall take him into the city unto them, and give him a place, that he may dwell among them. 5 And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbor unawares, and hated him not beforetime. 6 And he shall dwell in that city, until he stand before the congregation for judgment, until the death of the high priest that shall be in those days: then shall the manslayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they set apart Kedesh in Galilee in the hill-country of Naphtali, and Shechem in the hill-country of Ephraim, and Kiriath-arba (the same is Hebron) in the hill-country of Judah. 8 And beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. 9 These were the appointed cities for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unwittingly might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

The Time—Shortly after the last lesson.

The Place—Canaan.

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|--------------------------|---------------------------------------|--------------------|
| Monday, March 10..... | Cities of Refuge Appointed..... | Num. 35 : 9-21. |
| Tuesday, March 11..... | Rules for Refugees..... | Num. 35 : 22-34. |
| Wednesday, March 12..... | The Cities of Refuge..... | Josh., ch. 20. |
| Thursday, March 13..... | A Life Lost Through Disobedience..... | 1 Kings 2 : 36-46. |
| Friday, March 14..... | A Refuge of Lies..... | Isa. 28 : 14-22. |
| Saturday, March 15..... | A Sure Refuge..... | Heb. 6 : 13-20 |
| Sunday, March 16..... | Jehovah a Refuge..... | Psalms 91. |

THE CONQUEST OF CANAAN

From the camp at Shittim the children of Israel moved across the Jordan, and established themselves at a fixed camp at Gilgal, which was strategically located, protected in the rear by the Jordan, and making a fine headquarters for a movement against the outpost of Canaanitish power at the important city of Jericho, which commanded the passes into the mountains. Jericho fell under circumstances which made it very clear that it was by the power of Jehovah that Canaan was to be conquered. Ai, a city in the mountains, west of Jericho was next taken. Now the children of Israel had a secure foothold in Canaan, and an adequate base from which to extend their conquests.

Joshua's strategy consisted in establishing himself in the center of the country, and so making it possible to deal with the enemies to the north and to the south in separate campaigns. Five kings in the south entered into an alliance under the leadership of the king of Jerusalem. They were defeated, and by sudden and masterly strokes Joshua so followed up his advantage that the whole central and southern portion of Canaan was conquered.

Returning to headquarters at Gilgal, Joshua turned his attention to the north, where another confederacy of kings, under the leadership of the king of Hazor, had formed to resist his advance. These allied armies were defeated in a battle at

the waters of Merom, and the north country lay at Joshua's mercy.

These campaigns in Canaan occupied several years. As a result of them the power of the Canaanites was broken, but they were not exterminated. Fortified towns here and there were left in their power, and in many cases fugitives from towns besieged and destroyed, returned and reestablished themselves in their old strongholds. Indeed, it was not till the time of David, about three hundred years later, that the conquest was at all complete.

THE ALLOTMENT OF THE LAND

The allotment of the conquered territory was carried out by a commission consisting of Eleazar, Aaron's third son, who had succeeded to the high-priesthood, Joshua, and the heads of fathers' houses. Eight and a half tribes received territory west of the Jordan. The tribes of Reuben and Gad and half the tribe of Manasseh had already settled east of the Jordan, though their fighting men had fought shoulder to shoulder with their brothers in the conquest of the western country. The tribe of Levi, which was consecrated to religious duties, received no allotment of land, though cities scattered through the country were assigned to them to live in.

THE AVENGER OF BLOOD

Human life is sacred. From the earliest times the taking of human life was regarded as the most serious of crimes. It was punishable by death. "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9 : 6. To-day the murderer is tried in the courts and punished by process of law. But the ancient Greeks, Germans, and Slavs as well as the Semitic peoples, to which branch of the human family the Hebrews belonged, left the punishment of murder to the private responsibility of the next of kin. The next of kin on whom this judicial responsibility fell was called "the avenger of blood." As Dr. Davis says: "He slew the murderer or the unintentional homicide, without any preliminary trial to settle the actual facts of the case. Then, very probably, the nearest relative of the second man slain murdered the avenger of blood, and a blood feud was established." The Law of Moses, although still making the next of kin responsible for the execution of justice on the willful murderer,

abolished the worst features of the old Semitic custom by protecting the unintentional manslayer from the unreasoning rage of the avenger of blood. This was done by the establishment of cities of refuge

THE CITIES OF REFUGE

When the land was allotted to the tribes, Joshua carried out the provisions of the Law already given to Moses by Jehovah, Ex. 21 : 13; Num. 35 : 9-14, for the protection of those who had killed anyone "unwittingly and unawares." Six cities were designated as cities of refuge. Three of these were west of the Jordan: Kedesh in the north; Shechem in the center; and Hebron in the south. Three were east of the Jordan: Golan in the north; Ramoth in the



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SHECHEM, ONE OF THE CITIES OF REFUGE

center; and Bezer in the south. This distribution of the cities made them easily accessible from any part of the country.

If anyone was unfortunate enough to take the life of another by accident he could flee to the nearest city of refuge and escape the immediate vengeance of the avenger of blood. On his arrival just within the gates of the city, where the forum or place of judgment at which the elders of the city sat to dispense justice was located, he was accorded a fair trial. If it appeared that willful murder had been committed the refugee was delivered over to the avenger of blood, who executed the sentence. But if the refugee was found to have killed a man accidentally or in self-defense, without hatred or intent to kill, he was given sanctuary in the city and allowed to live there in safety. At the death of the

high priest, who was the head of the theocratic government and the representative of the whole people before Jehovah, however, the refugee was returned to the city where the involuntary killing had occurred, to stand trial before the elders there. By that time it might be presumed that the avenger of blood would be cool enough to desire justice and not revenge, and the death of the high priest would provide a period of amnesty.

UNINTENTIONAL OFFENDERS

The cities of refuge protected unintentional offenders. The avenger of blood in the heat of his grief and rage would be too likely to overlook the fact that it is the intention which makes the wrong or the crime. And that is just what we are too likely to overlook when others offend against us. We do not stop to ask whether they really intended to vex us or wrong us, but we are at once so angry that we can think of little less than getting even. This old law, given so long before the teaching of Christ changed the whole spirit of our relationship to those who offend us, can teach us better. A very wise man has said, "Seldom do people vex us on purpose; it is only prejudice that makes us think they do." When we are offended or vexed, or when others sin against us in more serious ways, the spirit of this old law requires us to consider whether they intended to do it; whether it was done with malice or hatred; and if we find, as we are most likely to find, that we have been offended or sinned against "unwittingly and unawares," we must give up all thought of revenge, and must treat the offender as if nothing had happened, for really nothing has happened in motive.

INTENTIONAL OFFENDERS

But the law of Christ goes very much farther. Christ commands us to forgive not only the unintentional offenders but those who offend against us with malice and hatred. "But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." We are to forgive not only those whom we find to be innocent of any intent to injure us, but even those who are guilty of willful hatred, malice, and hurtful speech and acts. For so God forgives us for Christ's sake.

The cities of refuge have been considered as types of Christ who is the only Refuge we have. But the cities of refuge were only for the unintentional offenders, while Christ is very far greater, since he is a Refuge not only for those who sin in ignorance or without intention, but even for the willful and rebellious, if they will flee to him and trust their helpless souls to him.

THE LESSON'S WORDS AND PHRASES

Most of these are explained in the lesson comment.

6. Stand before the congregation for judgment. Before the elders, representing the people, in the city where the deed had been done.

7. And they set apart. Rather, they sanctified, set apart for a sacred purpose. **Galilee.** Means "circle," "region," "district." This name was originally applied to a district in the hill country of Naphtali.

9. And for the stranger that sojourneth. The right of sanctuary was extended not only to Israelites but to "naturalized foreigners." **Until he stood before the congregation.** Until he appeared for trial in his home city after the death of the high priest.

FOR INTERMEDIATE PUPILS

1. Where was Joshua's headquarters for the conquest of Canaan? Describe the fall of Jericho.

2. Where was the tabernacle permanently located? Where was the allotment of the land carried out?

3. Who was the avenger of blood, and what were his duties?

4. How did the cities of refuge insure a fair trial to the unintentional offender?

5. How do people offend against us? Why are we apt to regard many more offenses as intentional than is really the case?

6. How should we treat those who unintentionally offend against us?

7. According to the teaching of Christ how should we treat intentional offenders? Why?

The Intermediate Catechism

Q. 15. How did Jesus Christ die?

A. Jesus Christ died on the cross, the just for the unjust, that he might reconcile us to God and save us from sin.

FOR SENIOR STUDENTS

1. Show the military advantages of Joshua's whole plan of campaign in Canaan.

2. Locate on the map the territories allotted to the eleven tribes, and the six cities of refuge.

3. What modifications in the old law governing the avenging of blood were brought about by the establishment of the cities of refuge? How were abuses of these modifications guarded against?

4. What were the advantages of deferring the trial of the unintentional offender in his own city?

5. Do other people ever accuse us of offending against them when we have meant no offense? What ought we to infer from this about the offenses of others against us?

6. What are our responsibilities toward all those who break the laws of society or of God in ignorance?

7. On what terms may we expect mercy from others and from God?

The Shorter Catechism

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

ISRAEL WARNED AGAINST COMPROMISE

The Golden Text—"Evil communications corrupt good manners."—I Cor. 15 : 33.

TEXT OF LESSON, JOSH. 23 : 1-13

For entire lesson, see Josh. 23 : 1 to 24 : 28.

COMMON VERSION

1 And it came to pass a long time after that the LORD had given rest unto Is'ra-el from all their enemies round about, that Josh'u-a waxed old *and* stricken in age.

2 And Josh'u-a called for all Is'ra-el, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jor'dan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Mo'ses, that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: *but as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any* of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

AMERICAN STANDARD BIBLE¹

1 And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; 2 that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years: 3 and ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you. 4 Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun. 5 And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you. 6 Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; 7 that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow down yourselves unto them; 8 but cleave unto Jehovah your God, as ye have done unto this day. 9 For Jehovah hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. 10 One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you. 11 Take good heed therefore unto yourselves, that ye love Jehovah your God. 12 Else if ye do at all go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you; 13 know for a certainty that Jehovah your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you.

The Time—About 1200 B. C.

The Place—Perhaps Timnath-serah.

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DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|--------------------------|---|---------------------|
| Monday, March 17..... | Israel Warned Against Compromise..... | Josh. 23 : 1-13. |
| Tuesday, March 18..... | Defeat Through Compromise..... | 1 Sam. 15 : 10-23. |
| Wednesday, March 19..... | Warnings Against Evil Companionships..... | Prov. 1 : 7-19. |
| Thursday, March 20..... | Results of Evil Companionships..... | Judg. 3 : 1-8. |
| Friday, March 21..... | A Call to Decision..... | Josh. 24 : 14-23. |
| Saturday, March 22..... | The Decision on Mount Carmel..... | 1 Kings 18 : 30-39. |
| Sunday, March 23..... | A Prayer for Deliverance..... | Psalms 3. |

THE YOUNG PRINCE WAS OLD

The young prince of the house of Ephraim who had won his spurs at Rephidim was old. Jehovah had committed two great tasks to him, the conquest of the Promised Land and its allotment to the children of Israel. Both tasks were long since finished, so far as he could finish them. One duty remained for the old leader to perform before he laid himself down to sleep in the Promised Land. That duty he undertook with all the energy, directness, and faith which had made his active days so glorious.

A call was sent out to all Israel from Timnath-serah, the town in the hill country of Ephraim which Joshua had chosen for his inheritance and

he was now very old—they knew what that meant. They were listening to a farewell address. What was it that their old leader would have them remember? It was this, "Ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you." It was Jehovah their God who had conquered the Canaanites: it was not Joshua, and it was not this noble company of tribal leaders. It was Jehovah! There speaks true faith.

JEHOVAH HAD MORE FOR THEM TO DO

The old prince went on. There was more for the Israelites to do. The land was allotted and occupied, indeed, but Canaanitish cities and Canaanitish colonies remained here and there. They must be driven out. They deserved to be driven out, for they had sinned, almost beyond belief, against God. And their influence on the children of Israel would be terrible. "Jehovah your God, he will thrust them out from before you." Jehovah had conquered the land so far: he would complete the conquest. There was only one thing after all for the assembled elders to do.

HOW TO WIN

As the old prince stood there his mind ran back through the years to the greatest day in his life—the day on which he received his solemn charge as leader of Jehovah's people. One word which had been repeated over and over in that charge had rung like a clarion in his mind through his campaigning years, and still rung there—"Be strong and of good courage"; "Only be strong and very courageous, to observe to do according to all the law." Josh. 1 : 6, 7. Now he passed on that great word to the assembled elders. The way was very plain; there was only one way. "Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses." The courage of obedience is all that is necessary. It is the only rule to live by—for young or old, great or small—it is the thing to long for and pray for and work for—the courage to obey God!



THE TOMB OF JOSHUA AT TIMNATH-SERAH

"And they buried him in the border of his inheritance in Timnath-serah, which is in the hill-country of Ephraim."

family seat. The old leader desired the presence of all the leading men of the tribes at Timnath-serah, or perhaps it was at Shiloh, where the tabernacle stood.

THE OLD PRINCE WAS NOT THINKING OF HIMSELF

How respectfully the distinguished company listened as their old leader spoke with the soldier-like directness and faith in the God of battles which they knew so well. There was an opening word about himself. And that word was only to say that

paing years, and still rung there—"Be strong and of good courage"; "Only be strong and very courageous, to observe to do according to all the law." Josh. 1 : 6, 7. Now he passed on that great word to the assembled elders. The way was very plain; there was only one way. "Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses." The courage of obedience is all that is necessary. It is the only rule to live by—for young or old, great or small—it is the thing to long for and pray for and work for—the courage to obey God!

NO COMPROMISE

There must be no compromise. Compromise would be easy, but there must be none. It was Jehovah, and Jehovah alone, whom they must worship, obey, and love! They must not make any compromise at all with the gods of the heathen against whom they were to carry out Jehovah's judgment by driving them from the land. They must cleave to Jehovah, their God, the living and true God. It was Jehovah who had driven the nations before them. No nation had been able to stand up to them. As the old warrior's mind warmed with the memory of the great triumphs which Jehovah had given him, he cried to them that for the future, Jehovah was so great that one of them should chase a thousand. And then he swung into the great theme of his farewell address again. "For Jehovah your God, he it is that fighteth for you."

That rule of no compromise is for us, too—no compromise with evil at all. Are there any evil thoughts, desires, passions, or purposes in your heart? Make no compromise with them. Fight them and drive them out, "For Jehovah your God, he it is that fighteth for you." Are there great evils in the world; evils that are monstrously old and strong, settled in the world and minded to stay there as the Canaanites were in Canaan? Fight them and drive them out, "For Jehovah your God, he it is that fighteth for you." What a call this old prince's address is to us!

THE DISASTER OF COMPROMISE

Then, from the brink of the grave, the old prince's mind swept on into the future, and he pictured in vivid words the disasters which compromise would bring to the children of Israel. There was nothing more certain than that they would miserably fail if they compromised: just as there is nothing more certain than that we will miserably fail if we at all compromise with evil. Joshua thought of the snares and traps which are set for birds, in which the bird is helplessly and hopelessly entangled. Compromise with evil would catch them and hold them just as helplessly and hopelessly. He thought of the pain of the scourge with which evildoers were punished. Compromise with evil will bring as cruel pains as the scourge. He thought of the thorn trees whose thorns were a constant menace to the eyes of the unwary traveler, and of the excruciating pain of such thorns working their way through the tender body of the eye. Compromise with evil will bring such excruciating torture.

It would have been well for the Hebrew people if they had heeded the warnings of Moses and Joshua, and of the later prophets. But they did not. They compromised, and the terrible, sad history of the children of Israel is a proof, which none can doubt, that for an individual or a nation to compromise with evil is the way to misery, ruin, and disaster. It was so with the children of Israel. It will be so with any nation that forgets God. It will be so with any who study this lesson. If they

compromise with evil, if they turn either to the right hand or the left hand from keeping the law of God, that compromise will be a snare, a scourge, a thorn in the eye to them. But if they seek the courage to obey God, to worship and love him, to turn aside from all evil for their own sake and Christ's sake—there is happiness and peace for them now and forever!

THE LESSON'S WORDS AND PHRASES

4. I have allotted unto you these nations that remain. Joshua reminds them that the nations still remaining were allotted to them for conquest. **The great sea.** The Mediterranean Sea.

12. Go in unto them, and they to you. Have social intercourse with them.

FOR INTERMEDIATE PUPILS

1. What two great tasks had Jehovah committed to Joshua? What tasks has he committed to you?

2. Are there any farewell words to which you ought to attach special importance?

3. Did you ever do anything about which you could truly say that it was God who did it through you?

4. What still remained for the children of Israel to do in Canaan? What still remains for us to do even after we have become Christians?

5. Why does it require courage to obey God?

6. Illustrate from your own experience the dangers of compromising with evil.

The Intermediate Catechism

Q. 16. When did Jesus Christ rise from the dead?

A. Jesus Christ rose from the dead the third day after his burial and, after forty days, ascended into heaven.

Q. 17. How will Jesus Christ come again?

A. Jesus Christ will come again with power and great glory, and will judge us all according to our works.

FOR SENIOR STUDENTS

1. What special value should be attached to farewell words? What were our Lord's farewell words?

2. What traits of character did Joshua display in this farewell address?

3. From what occasion did Joshua recall the words of v. 6? Are there any words which have influenced you as these words seem to have influenced Joshua?

4. In what ways are you tempted to compromise with evil? What do you think the consequences of such compromise will be?

5. How does the history of the Hebrew nation prove that disaster follows unfaithfulness to God?

6. Illustrate the principle in Question 5 from the history of individuals known to you and from the history of other nations.

The Shorter Catechism

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.

REVIEW—GOD'S HAND IN A NATION'S LIFE

The Golden Text—"Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14 : 34.
Reading Lesson Only, Josh. 24 : 14-28

DAILY HOME READINGS

| DATE | TITLE | REFERENCE |
|--------------------------|-----------------------------------|-------------------|
| Monday, March 24..... | Pharaoh Oppresses Israel..... | Ex. 1 : 6-14. |
| Tuesday, March 25..... | Israel Delivered from Egypt..... | Ex. 15 : 1-11. |
| Wednesday, March 26..... | Israel Fed in the Wilderness..... | Ex. 16 : 13-21. |
| Thursday, March 27..... | Israel Taught at Sinai..... | Ex. 20 : 1-17. |
| Friday, March 28..... | Joshua the New Leader..... | Josh. 1 : 1-9. |
| Saturday, March 29..... | God's Unfailing Goodness..... | Josh. 23 : 5-14. |
| Sunday, March 30..... | Joshua's Last Charge..... | Josh. 24 : 22-33. |

THE LESSONS OF THE QUARTER

| NUMBER | TITLE | WHERE FOUND |
|--------|---------------------------------------|--------------------------|
| I. | Pharaoh Oppresses Israel..... | Ex. 1 : 1-14; ch. 2. |
| II. | Moses the Leader of Israel..... | Ex. 3 : 1 to 4 : 17. |
| III. | The Passover | Ex. 11 : 1 to 12 : 36. |
| IV. | Israel Crossing the Red Sea..... | Ex. 14 : 1 to 15 : 21. |
| V. | The Giving of the Manna..... | Ex., ch. 16. |
| VI. | Jethro's Counsel | Ex., ch. 18. |
| VII. | The Ten Commandments..... | Ex. 20 : 1-17. |
| VIII. | Moses Praying for Israel..... | Ex. 32 : 1 to 34 : 9. |
| IX. | The Report of the Spies..... | Num. 13 : 1 to 14 : 38. |
| X. | Joshua, Patriot and Leader..... | Josh. 1 : 1-9. |
| XI. | The Cities of Refuge..... | Josh., ch. 20. |
| XII. | Israel Warned Against Compromise..... | Josh. 23 : 1 to 24 : 28. |

A HOLY NATION

God's hand has always been and is now in the life of every nation. He made and makes them all. He has controlled and he does control their rise and fall. Because God is righteous and cannot be anything else, nations stand or fall as they are righteous or unrighteous. Throughout all human history the almighty, righteous will of God works unceasingly, exalting the nations that seek righteousness and casting down and bringing reproach on those which sin against him. But during this quarter we have been studying the history of a nation in whose life God's hand was in a peculiar way. Just as God's hand is in the life of every person, but peculiarly in the lives of some persons whom he calls upon to perform a special mission, so God's hand is in the life of every nation, but peculiarly in the life of the Hebrew nation which he called from among all the nations to be "a kingdom of priests, and a holy nation."

We have already studied the lives of certain men, Abraham, Isaac, and Jacob, whom God specially called to be the forefathers of his holy nation. This quarter we have been studying certain important episodes in the early history of this nation itself. God's hand was in all its history in a special way, that through it the knowledge of his righteousness and grace might be given to all the earth. True religion came to the world through the children of Israel, and it was in fulfillment of promises to them, that our Lord Jesus Christ, the Saviour of all men, was born, lived, died, and rose from the dead.

FROM EGYPT TO CANAAN

Lesson I (XIV). One of the promises made to Abraham was that he should become the father of a great nation. When Jacob went to Egypt, his household as a sheik numbered seventy sons and grandsons. They settled in the rich land of Goshen, where they greatly prospered. Then a change of dynasty in Egypt made them subject to hard oppression and bondage. But the hand of God kept Moses alive in these perilous times and opened the way for him to receive an education at court which prepared him for his future responsibilities. Moses' unwillingness to be guided by the hand of God, and his rash trust in himself, led to his flight from Egypt to the very peninsula of Sinai which God had chosen as the scene of the early education of his kingdom of priests.

Lesson II (XV). In the grand solitude of the Sinaitic mountains, God laid his hand on Moses to make him the deliverer and leader of the children of Israel. But Moses hesitated to undertake the task to which God called him, just as we are tempted to hold back and find excuses when God calls us to service. Review the four objections that Moses raised, and the way in which God overruled them. Consider again the excuses you find when God's work is to be done, and see whether you are in the same danger Moses found himself in.

Lesson III (XVI). It was the mighty hand of God which delivered the children of Israel out of Egypt. Passover night was the birth night of the

nation which God was about to set apart as his priest nation. On that night God showed his sovereign grace to them in passing over their sins in virtue of the atoning blood of the passover lambs. Atonement for sin must come before righteousness. No nation can expect God to bless and prosper it which does not humbly seek forgiveness for its national sins in the atoning blood of Christ.

Lesson IV (XVII). God's guiding hand, in the pillar of cloud and of fire, went before the children of Israel to show them the way in which he desired to lead them. Israel was a child nation, and was led by visible signs. God leads nations to-day just as plainly by the eternal principles of righteousness laid down in the Law of Moses and the perfect law of Christ. The wonderful experiences of the children of Israel at the Red Sea were intended to emphasize to them in a way that they could understand how absolutely dependent they were on God and God alone for their deliverance. Nations to-day are just as dependent on God.

Lesson V (XVIII). This lesson was intended to teach the children of Israel their dependence on God not only for guidance and deliverance, but for daily food. God provided bread from heaven for them. God's hand is in the history of every nation to-day in the provision he makes out of his natural bounties for their national sustenance and prosperity. But God fed the children of Israel and he feeds the nations to-day not only with food for the body but with that spiritual food without which no nation can truly live. Nations are starving to-day for want of Christ, who is the Bread of life. Heathen nations are starving because so-called Christian nations have not given them that bread. And so-called Christian nations are starving because they will not eat the bread of Christ.

Lesson VI (XIX). The episode of Jethro's visit to the camp and his advice to Moses shows how those whose spiritual privileges are the least are often most thankful. Jethro was outside the nation which God had chosen, but he showed more thankfulness for God's goodness to the children of Israel than they themselves seemed to feel, and he went beyond them all in thoughtfulness. Are you letting any outside the Christian benefits which you enjoy outdo you in Christian thankfulness and thoughtfulness?

Lesson VII (XX). Here God's hand is most impressively shown in the moral law which he laid down as the basis of the covenant relationship between himself and the nation he had chosen to be his priests. These Ten Commandments, as interpreted by Christ, remain the unchanging law of nations as well as of individuals. It is sometimes said that the moral law applies only to individuals and not to nations. But God dealt with the children of Israel as a nation in giving the Ten Commandments. Consider how nations have sinned and are sinning against this fundamental moral law.

Lesson VIII (XXI). Nations as well as individuals have short memories. It was a terrible thing for the covenant people so soon to break their solemn covenant obligations, and they well deserved the wrath and punishment of God. But Moses' intercession for them saved them. Nations to-day well deserve the wrath and punishment of God. How have so-called Christian nations to-day sinned in rebelling against God and his laws? What is our duty in interceding for them? How can we learn to intercede effectively from the example of Moses? What is our duty in interceding for heathen nations?

Lesson IX (XXII). This is again a lesson in national unfaithfulness. The Promised Land was to be had for the taking, but the children of Israel lost it through their unbelief in God's power. God had again and again shown his mighty hand in their history. But now they did not trust him. How has God shown his hand in our national history? How are we to-day in danger of losing our faith in God's power? What may we learn from the experience of the children of Israel at Kedesh? If the nation is faithless what does the example of Caleb and Joshua teach us about our duty as individuals?

Lesson X (XXIII). It is a fortunate nation which has a succession of such leaders as Moses and Joshua, and God's hand is nowhere more evident in a nation's history than in the leaders whom he raises up at critical periods. What were Joshua's qualifications to lead the covenant people? What leaders has God raised up for America at critical periods? How did they show their faith in God and their desire to lead this nation in those paths of righteousness by which a nation is exalted?

Lesson XI (XXIV). Every incident of the conquest of Canaan and its allotment among the tribes was under the guiding hand of God. The appointment of cities of refuge in which the unwitting homicides might take refuge shows God's hand on the side of justice as against the unreasoning revenge of angry and pitiless men, and is only one indication of the way in which every detail of the life of the covenant people was under God's direction. The cities of refuge which sheltered the guiltless are only a faint shadow of the refuge which there is for the guilty in Christ, in whose atoning death God's justice and God's mercy meet.

Lesson XII (XXV). National leaders have their day, do their work, and go to their reward, as Joshua did, but the principles which govern the life of any nation never change. The history of the children of Israel is a terrible lesson to any nation. How were Joshua's worst fears realized in the subsequent history of his people? What other nations have suffered ruin because they disobeyed the commands of God? What is going on in the world to-day that may be interpreted in the light of this lesson?

ORDERS OF SERVICE FOR FIRST QUARTER, 1919¹

OPENING SERVICE, No. 1

May be used from January 5 to February 16

OPENING WORSHIP.—Quiet music, beginning two or three minutes before the hour of opening the school.

HYMN.—“Alleluia,” No. 109. (At signal from piano, all stand and sing.)

SUPT.—Let the peoples praise thee, O God; let all the peoples praise thee.

SCHOOL.—Oh let the nations be glad and sing for joy.

SUPT.—For thou wilt judge the peoples with equity.

SCHOOL.—And govern the nations upon earth.

HYMN.—“Mine eyes have seen the glory of the coming of the Lord,” or “Stand Up, Stand Up for Jesus,” “Alleluia,” No. 234, or “Onward, Christian Soldiers,” “Alleluia,” No. 119.

SCHOOL SEATED.

DOORS OPENED.

SCRIPTURE LESSON.—Read in unison Ps. 119 : 9-16, or Psalm 19, or Psalm 11.

PRAYER.—Closing with The Lord’s Prayer in unison.

HYMN.—Appropriate to the lesson, or to the day.

MEMORY DRILL.

MARKING OF ATTENDANCE AND OFFERING.

HYMN.

SUPERINTENDENT’S FIVE MINUTES.—(Messages from enlisted men or any special items of interest concerning war work.)

HYMN.—(At signal from piano, all rise and sing.)

God bless our splendid men,
While they the right defend,
God bless our men.
Make them all brave and true,
Faith in thyself renew,
Teach them the best to do:
God bless our men.

God keep our valiant men
From all the stain of sin,
God keep our men.
When tempted, keep them pure;
When Satan would allure,
Be their Protection sure:
God keep our men.

God lead our glorious men
Against the hosts of sin,
God lead our men.
Do thou the victory send,
And, with the battle’s end,
Triumphant peace extend:
God lead our men.

God save our noble men,
Send them safe home again,
God save our men.
To thee the praise belongs
For righting all our wrongs;
To thee we lift our songs:
God save our men.

CLASS PERIOD.

CLOSING WORSHIP.—Softly play the hymn to be sung at the close of the lesson.

HYMN.

REPORTS.

CLOSING HYMN.—“America,” or some other patriotic hymn.

MIZPAH BENEDICTION in unison.

OPENING SERVICE, No. 2

May be used from February 23 to March 30

QUIET MUSIC.

OPENING SENTENCES.—(At signal from piano, school rises.)

SUPT.—It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High; to show forth thy lovingkindness in the morning, and thy faithfulness every night.

HYMN.—“Alleluia,” No. 118.

Ye servants of God, your Master proclaim,
And publish abroad his wonderful name;
The name, all victorious, of Jesus extol;
His Kingdom is glorious, and rules over all.

God ruleth on high, almighty to save;
And still he is nigh—his presence we have:
The great congregation his triumph shall sing,
Ascribing salvation to Jesus, our King.

Salvation to God who sits on the throne!
Let all cry aloud, and honor the Son:
The praises of Jesus the angels proclaim,
Fall down on their faces and worship the Lamb.

Then let us adore, and give him his right,
All glory and power, and wisdom and might,
All honor and blessing, with angels above,
And thanks never ceasing, and infinite love.

APOSTLES’ CREED, in unison.

SCHOOL SEATED.

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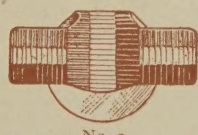
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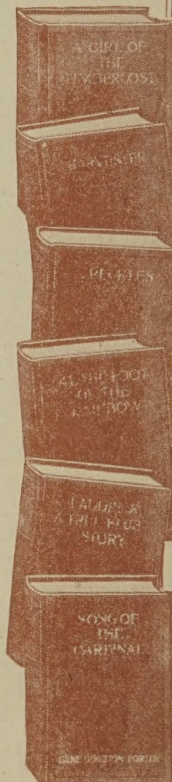
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